Methodism Marches!

1944 — CRUSADE FOR CHRIST — 1948

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(Continued on Inside Back Cover)

CRUSADE FOR CHRIST

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Crusade for Christ

MANUAL

FOR PASTORS AND LOCAL CHURCH LEADERS

By CLARENCE W. HALL

MISSIONARY RESEARCH LIBRARY NEW YORK CITY

Published by

CRUSADE FOR CHRIST

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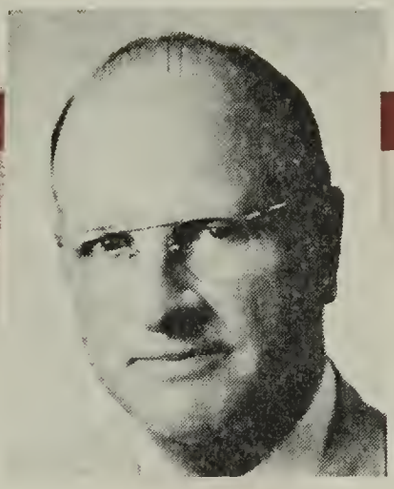


FOREWORD

By BISHOP J. RALPH MAGEE
Director of the Crusade for Christ

IN this book is found a small sample of the world's greatest tragedy in terms of human suffering. In pictures and in words comes the challenge to the people called Methodists.

In the days of our affluence, then of our depression, we cooled a bit in our enthusiasm for world redemption. As the peoples of the war-devastated countries face death and sorrow, we are bewildered about life, and there comes to us an increasing sense of the need of God.

The leaders of our Church have sensed this great need for a closer walk with God, and, with the need, a growing desire on the part of people everywhere to know God in personal experience. The question is so often raised these days, "What can I do personally to help in such a desolate situation?" This is producing a hunger of the inner self for a greater sense of the reality of God. A straight preaching and teaching of God's presence and power will bring poise in the midst of chaos, and can and must produce a renewal of a vital Christian experience and clear Christian thinking.

We also sense a growing consciousness that others must have this same experience, and we must offer them our aid in finding the way. This evangel of the Gospel is the very heart of the Crusade for Christ.

To become a Christian and to unite with the Church is but the impulse toward God-mindedness. From this point one must study what it is to be a Christian. The pulpit furnishes much aid in this, but another great opportunity is found in the Church School, both in Sunday and week-day classes. This Crusade is a challenge to educate ourselves in Christian relationships, both social and international. We must learn God's right to our all. There must be a march back to the Church School by adults as well as children. This education must include our cooperative approach to a New World Order.

The Crusade calls for $25,000,000. After all, my problem and yours is not whether that is too much or too little. In the face of what other peoples have suffered while we have prospered, the question for each of us to face is, "How much can I personally, sacrificially, give to help a suffering world?" If every Methodist will seriously and prayerfully and conscientiously answer that question, by word and deed, the $25,000,000 will be far more than realized.

In this manual Dr. Clarence W. Hall points up for us the stirring challenge confronting us in this, Methodism's "time for greatness."

O Master of the waking world,
Who hast the nations in Thy heart—
The heart that bled and broke to send
Thy love to earth's remotest part:
Show us anew in Calvary
The wondrous power
That makes men free!

—Frank Mason North

Methodism Marches!

OFFICIALLY launched by the General Conference of The Methodist Church at Kansas City, Mo., on May 3, 1944, "The Crusade for Christ" is the boldest and most comprehensive program for world redemption and rehabilitation ever laid upon the hearts of the people called Methodists.

This four-year, five-pronged Crusade is Methodism's answer to such a "time for greatness" as never before challenged the followers of Christ. It is Methodism seeing itself, and seeing its world, *whole*—and resolved to do something about what it sees. It is Methodism on the march down the world's Jericho Road. It is Methodism aware, alarmed, awakened, aflame—and mobilized for effective action on the home and on the foreign fronts.

Wise were they who named this gigantic effort a "crusade." For the crusade is Methodism's traditional stride. Others there may be who approach Kingdom-building tasks in more leisurely fashion — and doubtless there is a place for them. But the *march* is Methodism's habitual pace. Confronted by any cause threatening mankind's chances to realize a more abundant life, or by any challenge arising from their own or the world's dire needs, the people sprung from the spiritual loins of John Wesley have never held back longer than it takes to get their armor on.

Zealous conscripts to their own ideals, Methodists respond to a vision of Christian need as to a divine manifesto, and move like a

mighty army toward any high goal that beckons or against any sinister force that threatens. Theirs is a Church made by and for crusaders. Thus has its march ever been — and, please God, ever shall be — what Victor Hugo calls "the stride of God."

Challenge

It was out of the union of a stupendous need and ringing challenge that this Crusade was born — born out of long and painful travail on the part of Methodist leaders. For many months these leaders looked out upon the world as it is today, upon America and the problems that beset her, upon The Methodist Church and its weaknesses. They looked long and earnestly — and they used neither blinders nor rose-colored glasses to hinder their sight.

THEY LOOKED AT THEIR WORLD. And they saw a world wracked and torn as never before in history, a world hovering on the brink of a plunge into another Dark Age, a world reeling under such global death, desolation and destruction as neither God nor man has seen before. Nations rending each other like maddened beasts. Millions of men fighting and dying. Hate, like a descending gaseous cloud, poisoning the whole earth. Racial tensions tearing at the heart of civilization. Enormous quantities of wealth, which might have been used to give sustenance and hope to the earth's disinherited, being employed for the destruction of life and property. International relations, which once made fair promise to assist in promoting the brotherhood of man, being ripped asunder by suspicion and greed. International plunderers determined to rule the world or blast it to bits. Barbarism rampant. Malice raging. Paganism rocketing upward. *And, having seen, they knew that earth has such sorrows and such horrors as only God and those who are His can heal.*

THEY LOOKED AT THEIR NATION. And while they saw that though, thanks to the providence of God, no war-fires had scorched her earth, no bombs had blasted her factories and schools and churches, no populations had had to flee before panic or pestilence or servitude, this nation nevertheless is threatened with social upheaval and lashed by war's backwash. The morals of her people at an all-time low. The liquor interests riding high. Juvenile delinquency mounting. Racial hatreds in the ascendency. Economic inequalities widening. Secularism spreading. *And, having seen, they knew that nothing save the applied touch of the Christian ethic can right all those wrongs.*

THEY LOOKED AT THEIR CHURCH. And what they saw gave them prayerful pause. For while there is much in Methodism at which to point with pride, there is also much that must be viewed with alarm.

Of the home front, Bishop Paul B. Kern soberly has observed: "By every material test we have made magnificent advances; by every spiritual test we have lost ground!" He, with others of the Council of Bishops, looked at Evangelism, the soul of Methodist power—and found it languishing with a dangerously low temperature. They looked at Stewardship, the "mind of Christ" in any fellowship—and found it anemic and undernourished. They looked at the Church School, the body from which must come most of Methodism's manpower for the future — and found it underweight and steadily losing. American Methodism's pockets padded with abundance! American Methodism's soul and mind and body wasted and ill! *And they knew that only the Sun of Righteousness, focused on these ills by the persistent application of a revived Methodism, can bring the necessary healing in His wings.*

On the overseas front the picture was even more distressing. Methodist leaders looked across the world, and saw that many of the names in today's headlines are the names that are precious to Methodism's map of Christian conquest. Across that map, as far as eyes can see behind the iron wall of war, they saw Methodist churches and schools blasted, Methodist missionaries recalled or imprisoned, Methodist peoples persecuted, scattered, driven into modern catacombs. What exactly is their fate, nobody knows. *But all of us know that behind the march of Mars must come the march of Methodists, with all their mighty resources, until the wildernesses and the waste places are again made glad, and the deserts shall again blossom as the rose.*

Total War

Did we use the words "stupendous need" and "ringing challenge"? What the Council of Bishops and other leaders saw in their survey was most assuredly the first. But they wouldn't be Methodists, true to their tradition, unless they saw the first in terms of the second. And right there the Crusade was born.

The word "big" describes Methodism in more ways than numbers. Methodists are proud to assert that theirs is the largest of all Protestant communions in America; in this country alone they respond to roll call 7,955,085 strong. And on the missionary front Methodism

has a parish embracing fifty nations, with thousands of missionaries and nationals preaching in more than a hundred tongues, with a foreign membership greater than the total membership of many denominations. But members alone are not important. What *is* important is that we reveal ourselves big too in spirit, in love of Christ, in compassion for those He came to save.

Methodism has met a big need with a BIG Crusade! Like the builder whose credo was, "Make no little plans; there is nothing in them to stir men's blood!" the architects of this great effort have fashioned a campaign with an outreach and an upreach worthy of a big church. And only those unworthy of the name Methodist will quail before it. Said one of the bishops at the 1944 General Conference:

If to any of us this seems a difficult task, I would remind you that we are living in difficult times, that redemption is never easy, that it always has a cross at the heart of it . . . This Church is in no mood today for an easy task. It wants a challenge, it wants something big enough to marshall and commandeer the total spiritual and material resources of this Church in this great hour of the world's history. Our people are not afraid; they are asking for a program to which they can give their best and their most enthusiastic energies!

The Conference cheered the speaker to an echo. And under the leadership of men of such spirit and vision, under the compelling urgency of the challenge, and under the inspiration of God Himself, the delegates buckled down to the task of supplying a plan for a total war, a total war for God against the evils following in the train of a total war devised by man, a war that in its totality would enlist a *total* Methodism. "Jesus' war was total too," declared one. "He gave His all. Our Church must not do less than her Lord!"

Strategy

In those inspiration-packed moments — moments worthy of companionship with the highest in Methodism's history — the Crusade strategists went to work. They put together no hastily assembled strategy. Months of long research had been put into it. Care went into it — and prayer. Time went into it — and study. Needs were carefully looked at, to discover the most vital ones, the most demanding. Hundreds of budgets, and tens of thousands of figures in those budgets, were scrutinized that only the most urgent projects and the utter minimums to support them might be admitted.

Methodists are *methodists*. When they march, they march in order, along lines strategically mapped out. That's a heritage from John Wesley, stemming from the habits and procedures that disciplined the members of the Holy Club. These 1944 planners were in the direct apostolic succession. Every asking, every item that sought inclusion in the overall Crusade objective, had had to give a reason for the hope that lay in it. "The Committee of Twenty-one," the specially appointed body of Bishops, Commission and Committee secretaries who had devoted two years to the unfolding plans of the Crusade, had seen to that. Theirs had been the task of divesting the Crusade program, as it was to be presented, of all extraneous matters not strictly related to the emergency. Theirs the task of examining with sharp exactitude all the askings, paring them down to minimum requirements.

And "paring them down" is no lightly used figure of speech. It had been found, when the long months of preliminary surveys were done, that projects described by their sponsors as "urgent" for the present and the near future would require a budget of no less than $114,000,000. And each of the Secretaries made a good case of his project! But the Committee of Twenty-One, hesitating to put a figure of such dimensions before the General Conference, furrowed its several brows and began to whittle. At long last, by rigidly admitting no project and no cause that was not immediate and imperative, nor any that would extend programs normally in the province of World Service, "The 21" got the figure $25,000,000.

It was this figure they placed before the Conference, recommending that a church-wide effort at once be organized to raise the sum, and that along with it a comprehensive and church-wide crusade be launched to bring relief and recovery to Methodists and to Methodism in those areas where relief and recovery could not be postponed without irretrievable losses.

The members of the General Conference then gave further scrutiny to all Crusade proposals and budget askings. Therefore, when finally the Crusade plan came to vote, it was as perfect a program as the eyes and hands and hearts of God-touched men could make it.

The vote given the Crusade is a scintillating item for future historians. Reminded by Bishop G. Bromley Oxnam that their decisions "may affect the course of our Church for a century to come,"

and with the feeling that God Himself was in attendance, waiting to see if this great legislative body was great enough for their "time for greatness," the General Conference members cast their votes to adopt as offered. Unanimously!

To implement the vast program the Council of Bishops, at the instance of the General Conference, immediately appointed a continuing body to be known as "The Committee of Two Hundred." With its membership composed of representatives of the Church's administrative units and the major agencies through which the Crusade would go forward, "The 200" was charged with organizing, directing and promoting the effort on all fronts.

And thus Methodism, in Bishop Arthur J. Moore's phrase, was "ready to release the full strength of a united Church" upon a desperately needy world.

Spearheads

The Crusade for Christ, as established by the General Conference, has five major spearheads. These are by no means five disjointed causes, but are linked to each other like the fingers of a hand—each finger with its separate function but with its relation to the whole hand. And it is this hand that, strengthened by the Hand of Christ, shall reach forth like five task forces in a great "combined operation," each with its own sphere and mission, but each related to every other sphere and mission of total Methodism. "All for one and one for all" describes the spirit and aims of all phases of the Crusade.

These five spearheads (to be described in greater detail hereinafter) are:

1. The Crusade for a New World Order.
   Under the immediate and active direction of the Council of Bishops of The Methodist Church, this effort has been effective for the past two years, and is being continued in the Crusade under the new organizational set-up. It registers in Washington—and across all America—where public opinion is made, and before it crystallizes, the opposition of Methodists to American isolationism, their deep desire for a machinery of cooperation among nations in the postwar world.

2. World Relief and Reconstruction.
   As its title suggests, this effort is designed to bring emergency aid to Methodists and Methodist institutions in war-stricken lands overseas and at home.

3. Evangelism.

A plan for wide and specific emphasis on evangelistic effort, the main calling of the Church.

4. Stewardship.

An intensive campaign to enlist greater attention to the Christian's duty as it relates to greater generosity in the giving of self and service, money and means to the Church.

5. Church School Enrollment and Attendance.

A determined and carefully planned program of recovery of serious losses in this field, plus improvement in Religious Education methods.

Dates

Since the adoption of the Crusade plan, it has been emphasized throughout all Methodism that "*The Crusade, in all its phases, begins NOW!*" That cannot be too often repeated. It is not the plan to feature one phase alone at any one time. Therefore, the dates given below are not *beginning* dates, but *climax* dates. It will readily be seen that practically all of the five spearheads dovetail in their objectives and in some of their procedures, and should move ahead simultaneously.

Detailed plans and procedures for local "crusading" will not be dictated from any one central office, but will be the responsibility of the area leaders and their councils. In general, however, special emphases are to be given the following phases of the Crusade during the periods stated:

Financial Phase: *Solicitation of cash and pledges begins December 1, 1944, and closes on Sunday, March 4, 1945—the "Day of Compassion." Final closing date for payment of pledges: January 31, 1946.*

Crusade for New World Order: *Continues throughout the Crusade quadrennium.*

World Relief and Reconstruction: *1945 and as long as needed thereafter.*

Year of Church-wide Evangelism: *Beginning now, leading up to special emphasis in 1946.*

Year of Stewardship Promotion: *Beginning now, leading up to special emphasis in 1947.*

Year of Church School Emphasis: *A four-year program, beginning immediately and scheduled to be lifted up for special attention of the whole Church during 1948.*

The Crusade Budget

IT will be noted that, according to the dates set, the fund-raising phase comes early in the Crusade timetable. It shall be the privileged responsibility of District Superintendents, pastors and local church leaders to correctly interpret this arrangement and satisfactorily explain its necessity. The decision to get the budget out of the way immediately was not arrived at hastily. It was recognized that some would feel that certain others of the great objectives should come first. But there are sound reasons for the seeming priority given finance on the Crusade calendar.

1. The money is direly needed at once, especially for the undergirding of the World Relief and Rehabilitation phase. World agony will not wait. Bereft mankind must be served.

2. Money is plentiful now, perhaps more plentiful than it is likely to be at any later time in the quadrennium. Methodist purses will readily open as soon as the purposes of the Crusade are made clear to all. To properly "sell" the Crusade to their people, local leaders will make it plain that the Crusade, while imperatively calling for the $25,000,000 at once, must be seen not in terms of dollars but of *people* — and of people in desperate need.

3. To postpone the money-raising until other Crusade objectives have been reached would be not only impossible, in view of the need, but would appear to many to be reprehensible. Dr. Albert E. Day put the matter in a nutshell when he said: "We do not want our campaign for a spiritual renaissance to go before the Church — as it would inevitably if we acceded to any proposal to postpone — under the suspicion of being merely a softening-up process for the money-raising to follow. We want to keep the spiritual emphasis free from entanglement with any other emphasis to come later."

4. Moreover, every pastor and other local church leader is well aware that there is sound psychology involved in the phrase, "Where your treasure is, there your heart is also." Investment of one's money in any project is an almost sure guarantee of a larger investment of interest and stewardship later.

"Non-Recurring"

In the section entitled "Strategy" (see pages 8, 9) attention was given to the care with which the budget was drawn. Again and again there was expressed the thought voiced by Bishop H. Lester Smith to the Conference of District Superintendents held in late September, 1944: "There must be no items in the budget which simply use the Crusade for worthy and important causes which cannot be interpreted as genuine relief and war emergency undertakings."

Mark the budget items, and note that each is applied to a project strictly contemporary. The budgeteers made sure that every item demanding expenditure was a "*non-recurring*" project. Profiting by other large-scale financial efforts in times

past, this Crusade is not going to mean a mortgaged Methodism. The $25,000,000 is not going to be spent for capital holdings — not even for the complete restoration of churches and institutions razed by war. To attempt replacements alone, to say nothing of capital expansion, would require many times over the amount asked. In this Crusade, Methodists are primarily combing the battlefields for casualties, not establishing beachheads that would demand more and more reinforcements to hold as time goes on.

Allocation

Below is given the itemized budget as established by the General Conference:

FOREIGN FIELDS:			
Division of Foreign Missions	$7,990,000		
Foreign Department Woman's Division of Christian Service	3,990,000		
Scholarships for National Leaders	537,500		
Methodist Committee for Overseas Relief (including $100,000 for relief of retired ministers and widows in Europe)	2,150,000		
			$14,667,500
HOME FIELDS:			
Section of Home Missions	$1,467,000		
Home Department Woman's Division of Christian Service	1,173,000		
Department of Christian Social Relations	25,000		
Total Home Missions		$2,665,000	
Section of Church Extension		2,175,000	
Board of Education:			
Division of Local Church	$ 652,000		
Gammon Theological Seminary	543,000		
Other Negro Institutions	272,000		
Other Educational Institutions of the Church in America	1,523,000		
Scholarships	537,500	$3,527,500	
Methodist Commission on Chaplains		435,000	8,802,500
OTHER FIELDS:			
For Reserved Contingent Fund (including World Council of Churches, Geneva Office; Bureau of Research, and other objectives)		$1,290,000	
American Bible Society War Emergency Program		240,000	1,530,000
			$25,000,000

The Coming Peace and the Prince of Peace

Painting by Howard Chandler Christy for "Crusade for a New World Order"

Spearhead No. 1

A New World Order

OBJECTIVE: The continuation of "The Crusade for a New World Order," begun in 1942 and known generally as "The Bishops' Crusade." It seeks to register in Washington and across America, wherever public opinion is made and before it crystallizes, the opposition of Methodists to American isolationism and their desire for a machinery of cooperation among nations in the postwar world. DATES: Now, and continuing throughout the Crusade quadrennium.

POSTWAR PLANNING has now reached almost fad-like proportions. All over America, in every town and hamlet, the welkin rings with proposals and counter-proposals, projects and counter-projects, on every aspect of winning the peace. Not all the planning is as practical as it should be, nor perhaps as Christ-centered as we would like. But the point is, the peace is being *talked*. And that is an augury of health. It's a hopeful sign when a whole people feel constrained to share with their neighbors their ideas and aspirations for saving the world by winning and holding the peace.

Particularly hopeful it is when *churchmen* are stirred, when they are convinced of the desperate necessity for bringing into the counsels of the peace-makers what Jesus called "the things that belong unto your peace." Certainly at no time in the Church's history has there been such a conviction that if the peace is to be won — and *held* — Christians must insist on certain foundational principles for that peace.

"Bishops' Crusade"

Methodism had a deal to do with stimulating that conviction. "The Crusade for a New World Order," initiated by the Council of Bishops and popularly known as "The Bishops' Crusade," was the first sizable notice served on official Washington that great bodies of churchmen were to be reckoned with in the matter of peace-planning. Back in 1942 a hush-hush policy regarding the postwar world seemed to be in force — particularly on Capitol Hill. Influenced by the attitudes of military leaders, who quite naturally looked with prejudiced eyes on anything beyond their own gigantic task, America's representatives in Congress were shrugging off all peace talk with, "Forget it; let's win the war first!" The Bishops realized that, justifiable as such an attitude may be in short-range military planning, it was highly dangerous to long-range postwar objectives.

The situation called for aggressive attack, something that would convince those whose responsibility it would be to ratify peace proposals that the Christian Church could not be shushed or gagged.

Methodists have never learned what Lin Yutang calls "the calisthenic value of kow-towing"; they traditionally take their exercise in more manly action.

The Council of Bishops decided to supply that action. They met in December, 1942, and carefully and promptly laid out their strategy for mobilizing Methodist opinion for

world order and world justice. They went in force to Washington and spent a week closeted with President Roosevelt and members of his cabinet, and sizing up the attitudes of other government heads. They interviewed Madame Chiang Kai-shek, then in the United States, and three ranking labor leaders. Then they returned to implement their Crusade for a New World Order.

The story of the blazing path that Crusade cut across America's conscience is well known. Mass meetings in 76 cities, attended by 200,000 persons; the literature of the Church schools slanted toward world order; editors of Church journals, heads of boards and commissions bearing down; 243 radio stations carrying Crusade broadcasts for thirteen weeks — all these, plus every other publicity device available to the Church, were deployed for the frontal attack upon isolationism.

As summed up in the Address of the Council of Bishops, given before members of the 1944 General Conference, the tenor of their cry was:

> The moral judgment of civilized peoples is demanding an ordered, righteous and effective system of world administration. Such an organization could prevent war and ensure justice so that eventually there would be developed among the nations of the earth such an abhorrence of war that no self-respecting nation would dare commit such a crime. . . . We have looked to international diplomacy to prevent war and it has failed. We have trusted in international law to reduce the horrors and eliminate in a measure the cruelties of war, but war grows only more hideous and destructive. The time is at hand when the Church must rise in its might and demand an international organization which will make another war impossible!

Nobody could mistake the purpose of the Crusade. It was plain enough what the Bishops were about. No attempt was made to supply detailed blueprints of the peace; the emphasis was only on broad principles of world law and order, economic and racial justice, and the sacred rights of the individual. A few, haunted by bogies of Church-State collaboration, cried out in alarm that the Bishops, by using the device of "political pressure," were plying their sickles in fields that were out-of-bounds. But the majority applauded — lustily, enthusiastically. Pressure? they replied. Certainly — but perfectly justifiable and perfectly legitimate pressure. Pressure that must be brought if the Christian possibilities in the peace are not to be scuttled. And when the people were aroused to the pitch of inquiring, "What can we *do?*" they found a card in their hand and this instruction: "Register your conviction at the place decision is going to be made in this matter — *and before it is made.*"

The Rains Came

Forthwith for several weeks there rained down upon Washington hundreds of thousands of telegrams, cards and letters — on occasion averaging as high as 20,000 daily. No congressman, however dull at ascertaining the will of his electorate, could help sitting up and taking notice. That Congress *was* impressed, perhaps as never before by any church body voicing its will on a national issue, is not only attested by those caught beneath the deluge of demanding messages but by the almost immediate signs of action in the Senate and the House.

The Crusade for a New World Order was the first large-scale effort undertaken by the Church since unification. It was United Methodism

flexing its muscles, trying out its great new strength on a task equal to it, testing its new powers. The test not only convinced the Church — and Congress — of its strength and spirit; its action stirred other communions to similar endeavor, endeavor that is still being carried on with gusto throughout America.

It would be the sheerest folly, however, to consider the job of World Order done by simply getting it talked about. The covenant of peace is yet to be written. A world association of nations, though widely favored in America and elsewhere, is yet to be organized. Until the peace is won *it still can be lost* — and lost irretrievably. The Christian conscience must maintain its pressure at the place of decision, must go on nailing its theses on all doors, at Washington and everywhere else, behind which these all-important decisions are to be made.

That is why World Order is in the number one position among the spearheads of the Crusade for Christ. It is an emergency task, and an immediate one. It cannot be held over for later attention. If it is, no matter how beautiful may be our dreams of a world where carnage is no longer king, we may find all our dreams for a more Christlike world hopelessly sabotaged. Says Bishop Oxnam:

> I wonder if we realize keenly enough the threat before us. The Church must destroy isolationism and imperialism or be destroyed by them. It is our high duty to see, and cause others to see, the enemies within our own gates who today, under patriotic pretensions, are urging the people to take the path that means once again a repudiation of our promises to the men who are fighting and dying to win for us an ordered and warless world. The same forces that defeated the peace plans of 1919 seek to destroy the peace proposals of 1944. These saboteurs would scuttle the very Ship of State itself to preserve their selfish interests. They will stoop to anything to win. And they *will* win unless the attitudes of many among us can be changed.

Basic to Crusade

We *must* know that achievement of World Order is basic to the biggest objectives of the Crusade for Christ. For example, of what avail is the whole Crusade program for Relief and Rehabilitation if, within a few years, the job will have to be done all over again? Methodists ask: "Must we go on and on, forever salvaging the wreckage in the wake of evil men having their flings at destroying society and civilization? Must we content ourselves with meekly sighing that nothing can be done about war as long as human nature is still only human? Is the Christian ethic as impotent as *that?*"

To such questions Methodism gives a resounding NO! Long this Church has labored to bring in a warless world. And impressive progress has been made toward that ideal — almost unbelievable progress when one measures the long centuries of Mars' reign. That progress is marked by the fact that, right in the midst of war, there is manifest a far different, more intelligent, more Christian attitude toward war than ever before. Even those who fight the war hate it, recognize it for the international brigandage it is. War's so-called glory, its prestige among even those who make it their profession, is gone — obsolete.

Yet such is war's ancient hold on man and mankind's habits that nothing short of the most persistent application of Christian intelligence will outlaw it.

War's "glory" must *stay* gone,

forever embalmed amid other implements and attitudes of barbarism. The long-dimmed lights of earth are blinking on again. Will Methodism do its part to insure that the Light of all lights, the Light of the World, will come on again — all over the world? It's for us to say!

The demons of War, hard driving through the world, have brought Calvary afresh to earth. We can say — we *must* say — whether and when a transforming Resurrection Day will follow. 'Tis the most fatuous sort of optimism that believes with serene naivete that somehow all will come out well — just leave it to God, or to emerging events, or to the prevailing horse-sense of our statesmen.

Already being heard are the voices of those who are more interested in their own shekels than in their world neighbors' shackles. And immediately following the war those voices will be increasingly strident. There will be a babel of tongues — of selfishly nationalistic economic theories clamoring for a hearing, of balance-of-power principles (or lack of them) struggling for attention, of hatred and vengefulness and reprisals.

Over the confusion of tongues, both now and then, the voice of Christ must be heard! He has no tongues but ours. Let Methodism, then, speak — boldly and loudly and unafraid — in order that the word of Christ may richly dwell in the earth.

And what if the Church does not so voice its will? Once again listen to the Council of Bishops:

> When the very foundations of the earth are being destroyed, it would be cowardly for the Church to fold its hands and wait for others to seek for the way of peace. . . . Into the hands of the ecumenical Church has been thrust the opportunity of changing the climate of the world from hate and aggression to peace and cooperation. The hideous horrors of war compel us to action. . . . When great movements are afoot and the Son of God leads His people toward the better day, "His Church must either be on the way with Him or else in the way."
>
> Believing that the race is a brotherhood and the whole world a neighborhood, we who have sworn allegiance to Christ cannot follow the hotheads who would build the new world with feverish hands, leaving God out of their plans. Nor will we listen to the voice of a timid conservatism or selfish isolationism which shrinks from the unknown and the untried. Neither course is the way of faith. Our hope is in a holy boldness that enables us to follow courageously Him who alone is able to produce a nobler world and a better social future for a people made worthy of them through His transforming power. . . . We of the Church must audibly and insistently proclaim that "unless the Lord build the city, they labor in vain who build it!"

The continuing Crusade for a New World Order, as a basic and integral part of The Crusade for Christ, is Methodism's voice, high and lifted up in places where its tones will impress the most, declaring our insistence upon a world where brotherhood and justice have a chance. For in this kind of world we have a stake greater by far than that possessed by those who want a better world just for a better world's sake. *Methodism wants a better world for Christ's sake.*

Thus the Crusade has a glory in its vision that should transfigure you and me. It seeks not only to steady the teetering instability of human society's structure; *it would plant it solidly onto the firm foundation we call the Rock of Ages.* Its goal is not merely the righteous and just administration of the kingdoms of this world; *it aims eventually at making those kingdoms to become the Kingdom of our God and His Christ.*

In that noble endeavor all Methodists may have a vigorous, vital part.

Spearhead No. 2

Relief and Reconstruction

OBJECTIVE: To bring immediate succor and rehabilitation to Methodists in the 20 mission fields devastated by the war; to give emergency aid to Methodist work in non-war areas; to meet with effective action the critical problems created by the war in home fields. The number of political units in which relief and rehabilitation will be carried is about 50. DATES: Beginning *now*, and continuing throughout the quadrennium and as long thereafter as necessary. THE BUDGET: $25,000,000.

NOWHERE in the Crusade has Methodism so revealed its compassion for its own as in the place and prominence it has assigned to this phase. Its date on the Crusade calendar is *now*. Its part in the Crusade budget is *the bulk*. Under the banner of World Relief and Reconstruction will take place the major expenditures to be made possible by the Crusade. And it is in the areas where relief will be brought and reconstruction wrought that Methodism will expend its most profuse blood and sweat and tears.

Methodists have a tremendous stake here. No denomination has developed a more far-flung or more effective missionary program, both abroad and at home — and none has been more drastically affected by the war. No fewer than twenty of Methodism's mission fields are directly involved in the war and overrun by enemy armies; in all these the people have been scattered and persecuted, the work has been disrupted, property damaged or destroyed.

Non-war areas too — such as India, Africa and Latin America — have raised critical problems for Methodism, problems for which solutions must be found without delay. Add to all those the war-generated conditions crying for quick correction in America itself, and you have a rough idea of the dimensions of the task to which Methodism has set itself.

The war-wrought devastation of property alone is staggering, as we shall see farther on. But the direst desolation — and that to which Methodism shall address itself in the main — is not in blasted bricks and mortar. That's tragic, especially when buildings stand for such toil and tears as Christians immemorially mix with their bricks and mortar.

Flesh-and-Blood Shambles

Yet the tragedy that has blown apart the flesh and blood, the hopes and faith of our people is infinitely greater. All over the world — flesh-and-blood shambles. Shambles of human dreams, human lives, human souls.

Given the aid of all our Christian compassion, it is still difficult for us at this distance to be touched sufficiently with the feelings of the war victims' infirmities. We need to see but dimly, however, to glimpse something of the stark needs that will be ours to allay.

Congregations, Methodist congregations, scattered to the four

. . . Children who play no more, nor want to, for play takes energy that must be used to forage for food

winds . . . their humble little churches burned or desecrated by the enemy . . . their missionary leaders driven from the land or (like Bishop Ward and his colleagues of the Central China Conference) in concentration camps . . . yet miraculously carrying on, in exile, on the run, in the underground . . . rallied as best they can by native or foreign leaders who grimly stood by even when urged to go back home and await a more propitious return . . . writing everywhere glowing new chapters to the Acts of the Apostles.

Families, Methodist families, swept by the terrible tides of war from their ancient dwelling-places . . . fleeing before the advancing invader . . . watching with gaunt and terrified eyes the fiery ebb and flow between armies friendly and armies hostile . . . innocent victims of upheaving forces and embattled idealogies to whose meaning they can bring little comprehension.

Children, Methodist children, orphaned by the tens of thousands, their little bodies swollen by famine, their big and hollow eyes holding in terrified memory the horrors they have witnessed . . . in mission lands ranging in groups along the roadsides and across the country, begging, stealing, eating grass roots, bark from trees, getting food as best they can . . . children who play no more, nor want to, for play takes energy that must be used to forage for food, and the desire to romp and play somehow does not accompany gnawing emaciation.

In the Crusade's purview for the remainder of the war and for the immediate period after, the imperative needs of stricken Methodists are briefly these: (a) the supplying of physical relief, quick relief, relief that is neither too little nor too late; (b) the reassembling of missionaries as soon as war is done; (c) the re-housing of those missionaries and the re-establishing of temporary or semi-permanent bases from which they may operate; (d) immediate attention to native pastors and other Methodist workers and their families.

To do all this intelligently and with the utmost dispatch, preliminary visits by competent surveyors to the needy areas will be made the moment world conditions allow.

Blasted Buildings

Remember Cassino and its monastery? The world stood with bated breath as the Allies hesitated before the necessity of destroying what to many was a holy place. Converted by the enemy into a fortress, its destruction was voted a military necessity to save American lives. Yet the world sorrowed when the bombs rained down.

But within Methodism there have been thousands of Cassinos! Thousands of churches, little and big, thousands of missions, schools, colleges, hospitals — all just as holy, all just as sacred, all with walls as tenderly erected and as soaked in humble prayer and thanksgiving — have crumbled into debris and

Families, Methodist families, swept from their ancient homes

Publix Pictorial Service

Ginling College, Nanking

In the path of MARS!

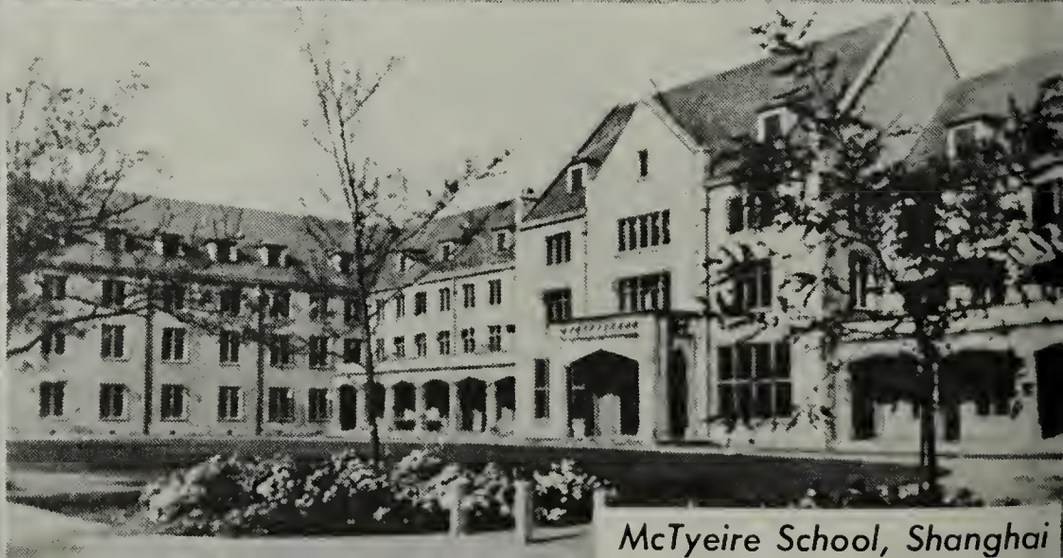
Methodist institutions whose present is dark, and whose future may be darker still when the war's ebb tide flows . . .

Methodist Prints

Soochow University

Anglo-Chinese High School, Singapore

Straits Church, Singapore



McTyeire School, Shanghai

melted in flame. And no headlines heralded their passing or recorded the heartbreak of the congregations that loved them or marked the poignant loss to the students or patients who were tenanted there.

Cassinos all! Each was born of the dreams and sacrifices, the Christ-like yearnings and the missionary pennies of our people the world around. Yet all were blown into rubble for no other reason than that they happened to be in the path of Mars on a fiery and berserk binge.

And the shambles is not yet done. The tide of Allied victory, as this is written, is rolling over Europe and Asia. At that we cheer. However, as Dean Miron A. Morrill of Hamline University has pointed out in another treatise on the Crusade; "The wave of success is also a wave of destruction. Churches and parsonages institutions and homes that were not destroyed in the initial onslaught of the Axis powers will be destroyed by the resurgent Allies."

Consider a few of Methodism's great institutions in China, now either occupied or destroyed by the enemy. Ginling College in Nanking — an ammunition dump. Soochow University, one of our finest — its buildings looted, its campus a roistering ground for the Japanese occupation forces. The noted McTyeire School in Shanghai — its equipment ripped apart, its buildings the headquarters of the puppet government. All now "military objectives" which our own forces may have to bomb some day. And samples, just samples, of what has happened to or may be in store for Methodism's 177 other schools, its 900 churches and preaching places in China, ere finally the rolling thunders of this war have ceased.

Wide World Photos

Bombing can be borne by the strong, but it brings stark terror to these blind orphans in an air-raid shelter.

International News Photos

Methodist Prints

Madonnas of the war-swept roads in Greece and North China, a familiar and famine-haunted "street scene."

Church Committee for China Relief

Multiply these by our many hundreds of institutions in Burma and Korea, in the Philippines and Malaysia, in Japan and Italy and Germany, across Scandinavia and the Low Countries, in the Baltic States and Finland, in Bulgaria and Czechoslovakia and Hungary and Jugoslavia and Poland, and you begin to catch some faint gleam of what awaits our own "holy bricks and mortar."

As we have already emphasized, Crusade monies are not to be used, could not be used, to afford more than a mere start on the immense job of building reconstruction. The Crusade's task is mainly the rehabilitation of the tumbled, tangled, tortured lives of Methodism's hundreds of thousands for whom life must begin all over again.

Those investing in the Crusade must not be led to think that the overseas share of the budget will put our Methodist work back on its pre-war level. It may take twenty-five years or more to restore Methodist work and equipment in the devastated areas to anything like the pre-war status. And it should be emphasized again that none of these projects is a "recurring item" — that is, they do not involve an expanded program nor do they require continuing support for upkeep after the initial investment of the Crusade funds is made.

"We Shall Return!"

General MacArthur's historic "I shall return!" is the dramatic expression of a great soldier's great imperative. But Methodism has a greater. It is an imperative laid upon us by the word, "If any provide not for his own, he hath denied

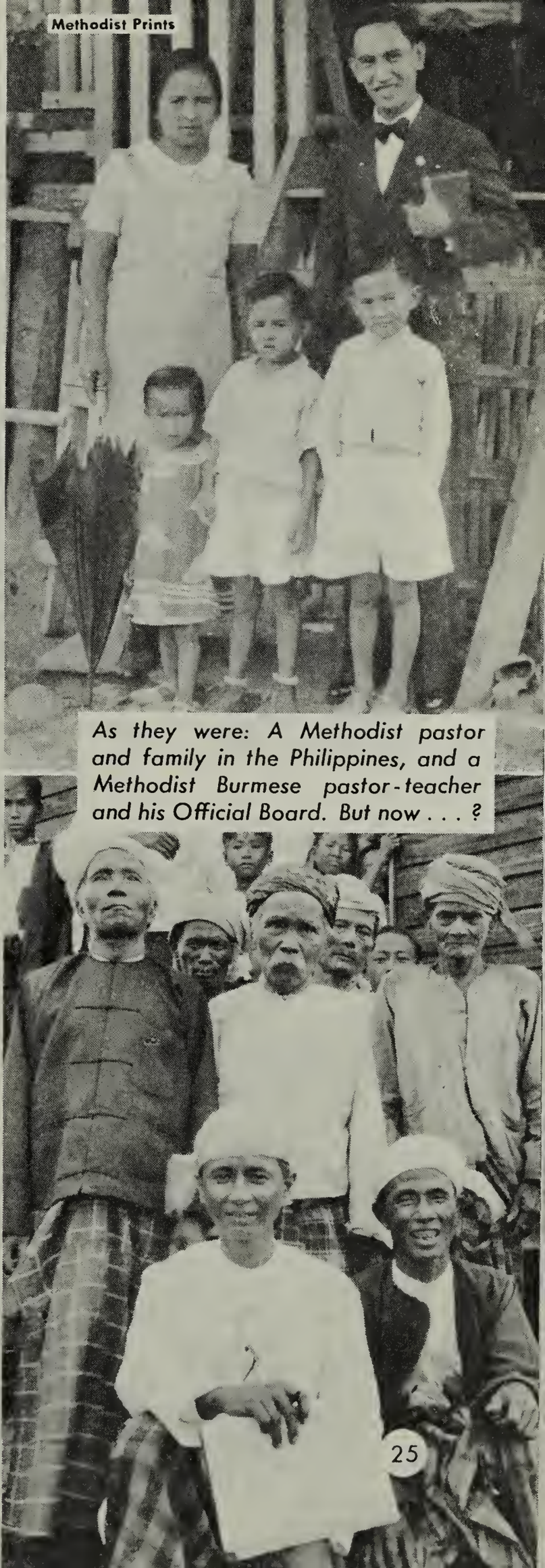
the faith and is worse than an infidel." Strong words, those!

In many of the countries, especially the mission fields, it will not be just a case of going back and setting up business at the old stand and in the same old way. Not only will buildings have been toppled by blast and flame, not only will many of our people have moved off, perhaps never to return, but governments, especially in former colonial dependencies, will have changed — perhaps for the worse so far as missions are concerned.

Behind the Curtain

In enemy and other occupied lands the war has dropped an iron curtain. Behind that curtain there are likely more tragedies, more problems, more suffering than we can now imagine — and doubtless different and surprising kinds. That is why, in laying out the course of the Crusade, the planners have put into it an elastic stretch. In the program there is a mobility worthy of the best modern military strategy, a mobility that allows for sudden switch — in budget as well as in procedure — to any newly revealed need. Enabled for the present to see only through a glass darkly, provisions has been made to meet the needs when and where they are seen face to face, and wherever they may be.

What lies behind that iron curtain in enemy countries is particularly mysterious — and particularly challenging. At present we are shut off from all but the scantiest facts. Sufficient word, however, has come through from Japan and Germany to indicate that the majority of native Methodists in these countries have stood true. They will need



Methodist Prints

As they were: A Methodist pastor and family in the Philippines, and a Methodist Burmese pastor-teacher and his Official Board. But now . . . ?

War Prisoners Aid Committee

To German concentration camps like this went hundreds of Methodists who refused to "heil" no man save Christ . . .

help of a different kind from that to be given the mission fields. But it is a help equally imperative upon a Church which still holds that our commission is to spread the Gospel among friends and foes alike, and that wars and war-created hatreds neither repeal nor lessen that commission.

Here again it is likely that many surprises are in store. It is known that many Methodists in both Japan and Germany refused to compromise their souls to purchase safety for their bodies. They demonstrated that though weaker spirits may "heil" all over the place, Methodists hail no man save Christ. For their Christian stubbornness they went to concentration camps, down into the underground, before firing squads. With deliverance nigh for those still alive, Methodism may be greatly invigorated to see hordes of its modern martyrs issue forth from the modern catacombs. If so, they will look first to their Church. They will expect brotherhood as well as relief. They will have a right to. American Methodism must not fail them.

Back to Japan and its 50,000 Methodists, back to Germany and its thousands of members of some 900 Methodist churches, the Crusaders plan for Methodism to go. And it must be remembered that the attitude of American Methodism toward the work in these countries will constitute not only a test of its Christian spirit but may do more to determine the whole future of our world mission than anything else we can possibly say or do.

Whatever lies behind that iron curtain, Methodism must not lag behind her Lord in His march to "trample out the vineyards where the grapes of wrath are stored."

We shall go back — everywhere. Every Methodist, faced with the glowing opportunity to prove that the global mind is still in us as it was in Christ Jesus, must divest himself of any notions of any alternative. There is about this an obligatory "God helping us, we can — and will — do no other!"

Bread on Waters

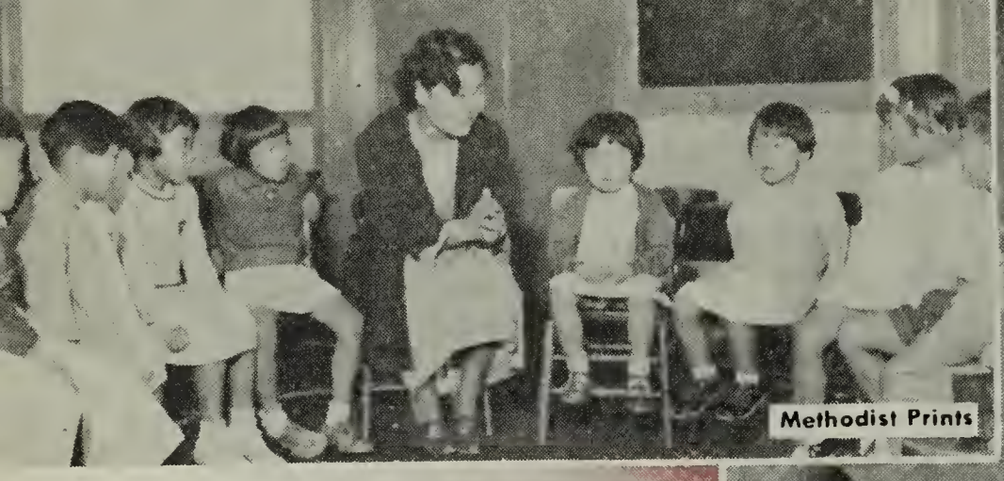
If any among us ever held a dim view of his Church's missionary enterprise, by now he surely must be a humbler and more enlightened man. Our sons and brothers in the armed forces are seeing to that.

Not only has the war thrown the mission fields into the very molten center of the world's inferno, it has also thrown Americans into places where they are learning the high worth and broad outreach of mission work. Bread cast upon far waters, often against the apathy or opposition of local church people, has returned again to nourish and sustain our men overseas. And back from the fighting fronts of this war will come a new kind of missionary advocate.

Methodist chaplains and men have seen at close hand something of what missions accomplish. They have been fished out of the sea and, as one of them put it, "have been feasted instead of feasted upon" by South Pacific natives, once cannibalistic but now Christian. Their

Chaplains overseas are seeing how "missionary lend-lease" pays off

Wide World Photos

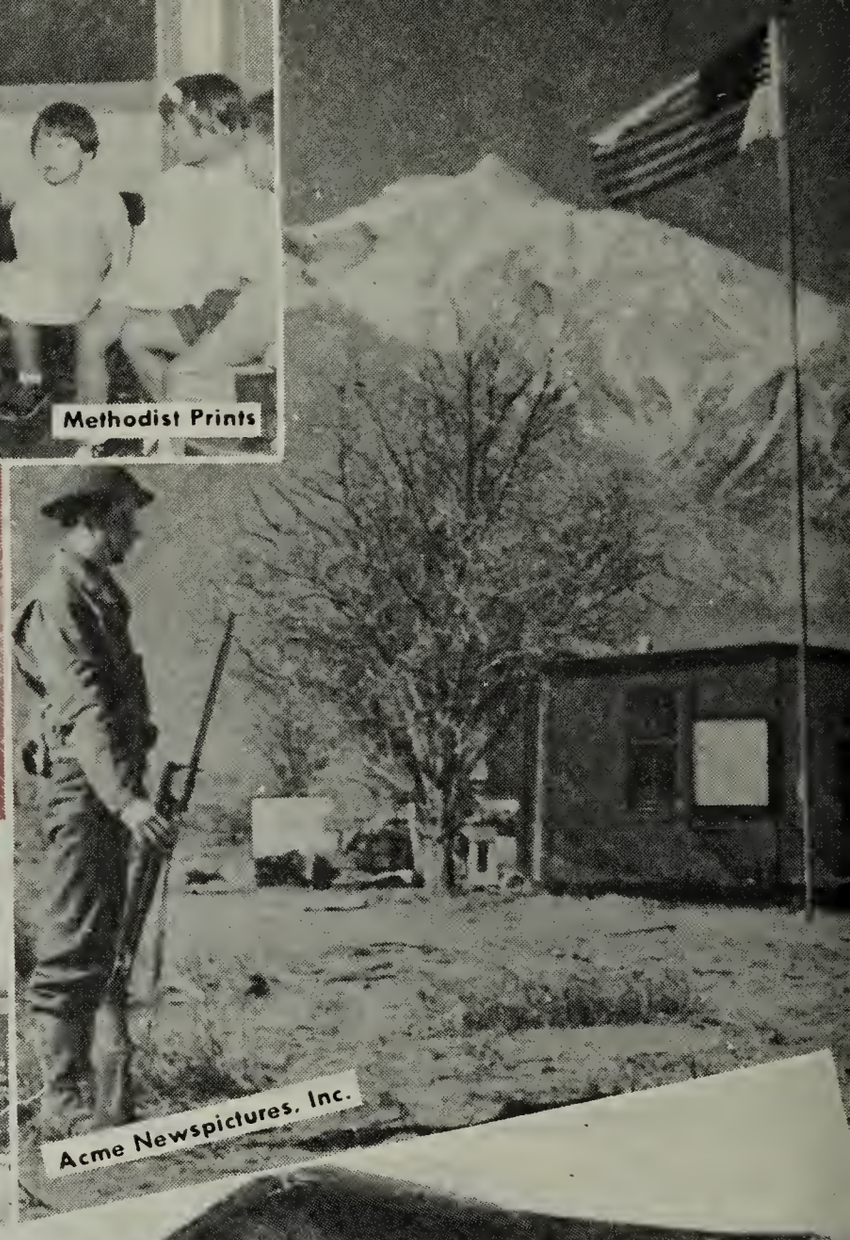


Methodist Prints

What's Ahead

for our Japanese-Americans and other Migrant families?

Methodist Information



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Methodist Prints

International News Photo

U.S. Army Air Forces

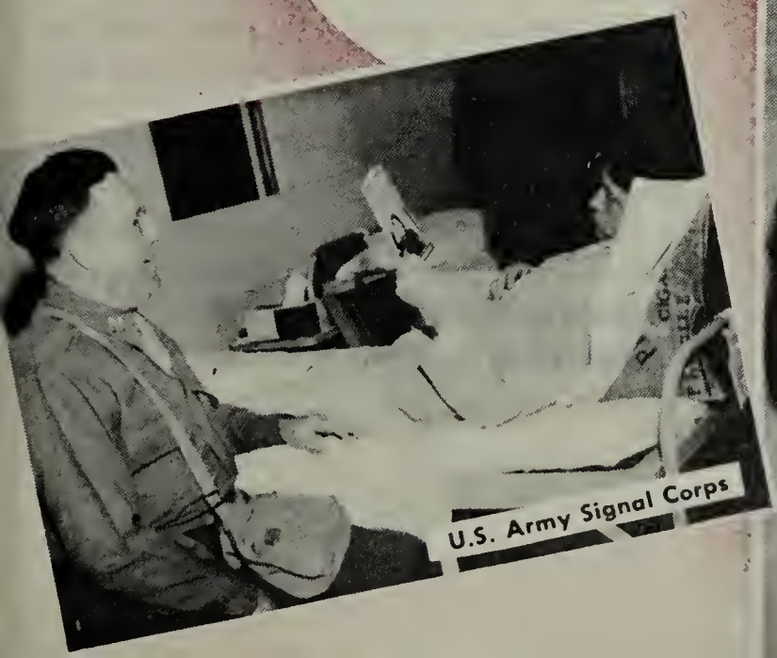
U.S. Navy Official Photo

U.S. Army Signal Corps

For our

Chaplains and Sons

in Service



U.S. Army Signal Corps

Methodist Information

Press Association

A few grains of wheat can be a harbinger of hope for those to whom "rationing" as we know it would be unimagined affluence!

lives have been saved, their wounds attended, their eyes opened. They are seeing on every hand the radical changes the Gospel has brought to whole villages; they have visited and been entertained by missionaries in humble little stations in remote areas, and all in all they have witnessed and reaped unexpected dividends from the scant investment of American missionary pennies.

Small wonder that service men everywhere are "talking missions," contributing to their support, zealously laboring to overcome, once and for all, their home-church's indifference to the importance of Christianity's outposts to the new and better world for which they are fighting.

The Home Front

As will be seen by reference to the budget (on page 12), the Crusade's program of relief and reconstruction embraces home as well as foreign endeavor. Though the home front's financial allocation may appear dwarfed by the amounts set aside for overseas aid, the budget is no measure of either its outreach or its importance to the postwar world.

In America's outposts — such as Alaska, Puerto Rico, Hawaii and the Dominican Republic — plans are rapidly being shaped to meet special problems and opportunities. And in the continental confines of the homeland there are countless challenges sufficient to engage Methodism's highest response. Here again, let us repeat, the emphasis is not on institutions as such, but on *people*.

Let us take a quick panoramic glance at some of these:

Migrants and other shifting populations are people — and skilled attention will be given to ways of ministering to them as well as meet-

ing the gigantic problems that will mushroom before us when war's end to bloated defense areas presents knotty problems of relocation.

American-born Japanese are people — people among whom Methodism had a flourishing work before Pearl Harbor, and who, now mainly in war relocation centers, must be helped to find their way back into normal American life.

The disabled are people — and Methodism, through the Goodwill Industries, will doubtless be faced after the war with a stringent emergency to provide its rehabilitative services for more persons in this class than ever before.

Negroes are people — and Methodism, always standing for racial justice and equal opportunity, must in this day of threatening racial tensions expand its facilities for training Negro educators and vocational experts who, in the spirit of Jesus, will move into this highly difficult field to lift their race to a standard of living more consonant with the Kingdom ideals and objectives.

Chaplains and the men and women they serve in the armed forces are people — and the Church intends, in these emergency times, to continue and extend its already large ministry among them.

Rural dwellers are people — and it is part of the Crusade's purpose to provide the strictly emergency aid needed to relieve and minister to the peoples of these hard-pressed sections.

Pastors are people — and people whom the Church needs in increasing quantities if it is to meet the crisis of ministerial shortage now prevailing and likely to grow more

U.S. Navy Official Photo

acute in the near future. Items in the budget referring to theological institutions have in mind the correction of this condition, the better training of ministers, and the training of more of them. (Of the sums proposed for Methodist schools of theology, the largest single item will be made available to Gammon Theological Seminary, producer of high caliber Negro pastors — of which there is an especially dire need at the moment.) It is expected that after the war many young men, now considering the ministry as a career, will come flooding into schools of theology. They will need scholarships after their government subsidies, if any, expire. Methodism must be ready with facilities and staff to instruct them and thus rebuild its now repleted ranks of spiritual leaders.

Students are people too — and Methodism's colleges and secondary schools, many of them drastically depleted as to funds as well as faculty, must be made ready to provide both "GI Joe" and other youths with those special educational opportunities in which the Christian Church is exclusively interested, and for which the Veterans Administration makes no grant. These young people will be a major source from which the Church will hope to get many of its ministers, missionaries, and other workers — and, as such, comprise an emergency need which is most certainly strictly within the province of Crusade objectives for the postwar period.

Down whatever Via Dolorosa they go . . . they shall not walk alone!

A Methodist Bishop in Bolivia breaks the Bread of Life by the wayside

The foregoing are but part of the projects — perhaps "miscellaneous" as to budgetary mention but greatly important to Methodism's program for undergirding the postwar scene —which are a part of the Crusade. Like all others included beneath the Crusade's banner, these projects are strictly of an "emergency" and "non-recurring" nature.

And, mark you, all are strictly in line with Methodism's historical conviction that its world mission of rehabilitation includes the Christianization of areas of social life as well as the geographical extension of the Gospel; that the saved of the community must in turn save communal life; and that the best way to promote World Order is to set in order those conditions and places — local, national or international — where disorder breeds and thrives.

All these areas of human need are on God's route of redemption. And down whatever Via Dolorosa her Lord goes, abroad and at home, Methodism says He shall not walk alone!

High Command

The agencies through which this vast work of relief and rehabilitation will be administered form the "high command" of the Crusade's forces. It is upon their recommendations the $25,000,000 budget was established by the General Conference and it is upon them the Church will depend for a victorious advance all along the lines laid out for Methodism's march of redemption.

The heaviest responsibility will fall upon the Division of Foreign Missions, ably aided and abetted by the Foreign Department of the Woman's Division of Christian Service, and the Methodist Commission for Overseas Relief. The latter agency has, during the quadrennium, been giving important aid throughout the war-stricken areas, and is included in the Crusade budget for a considerable sum to continue that work.

The home front salients will be directed by the Division of Home Missions, the Home Department of the Woman's Division, and by the Board of Education's Division of the Local Church and Division of Educational Institutions.

Subsidiary salients will be handled by the Methodist Commission on Chaplains, which already has performed nobly in behalf of procuring, maintaining and supplying the 1,475 Methodist ministers in the armed forces, and will need increased aid until the end of the war; the Department of Christian Social Relations; Methodism's big part in the World Council of Churches; the newly created Bureau of Research, and the American Bible Society, whose War Emergency Program for the further distribution of the Scriptures among service men and prisoners of war merits increasingly liberal Methodist support.

Assembly Line

Just as in America's war effort the success of those officers and men bearing the brunt of the fighting is

For war prisoners like these in Germany . . . more copies of the Bible

entirely dependent upon the sacrifices and labor of the "soldiers of the supply lines," so Methodism is dependent upon the manner in which its local church forces support its far-flung efforts.

Virtually every penny of the Crusade budget will be spent for World Relief and Reconstruction. The other spearheads, though of course involving financial undergirding, will be supplied largely from other funds. Pastors and local church leaders will do well to make that plain to their people.

If the Church is to meet — and it will! — the terrific exigencies of this emergency, every Methodist must see himself as one unit of a great supply line that reaches from his heart and his purse out to the areas where the Church is carrying forward, in Christ's name and for His sake, its mighty invasion of human need and human hearts.

While it is not strictly true that the purpose of the Crusade is akin to what Finley Peter Dunne declared to be the aim and duty of the newspaper — "to comfort the afflicted and afflict the comfortable" nobody can look at Methodism's job ahead, or at the $25,000,000 which is to make it possible, without realizing that the "comfortable" are going to have to be afflicted if the world's afflicted are to be comforted.

The inadequacy of the parallel with Dunne's epigram lies in the hope Crusade leaders have that Methodists nowhere will regard this asking as a means of affliction but as a magnificent opportunity to make manifest to a sorely stricken world their complete understanding and ready acceptance of such commands as "Love thy neighbor as thyself" and "Go ye into all the world . . . to every creature."

A Methodist Church school in studious session at Kambini, Africa

Methodist Prints

Spearhead No. 3

Evangelism

OBJECTIVE: To lift the whole Church to a higher level of spiritual life; to undergird all phases of the Crusade by equipping Crusaders with renewed zeal and supplying numerical reinforcements. DATES: Now—with increasing emphasis and planning that lead up to the climactic drive scheduled for the year 1946.

THE inclusion of Evangelism as one of the main spearheads of the Crusade for Christ was not accidental. Nor was it merely a polite tribute tossed to John Wesley by a General Conference acutely conscious of the brooding presence of that great evangelical's spirit.

Evangelism is in the Crusade because, like all the main objectives, it is *an emergency measure* — fundamental, basic, imperative as a guarantee that the Crusade shall not degenerate into mere scurrying after social objectives or money-raising or statistical up-grading. It is interwoven with the success or failure of all our undertakings: a "must" for the creation of a New World Order, an essential to the vast program of Relief and Rehabilitation, of first importance to any attempt to lift Stewardship or to redeem the Church School from its recent slump.

Evangelism is the very marrow of Methodism. It is the central touchstone of what Methodism was, what it is, and what it must be if the Church is to abide as something more than a distinguished but dated monument to past glories. It is Evangelism, chiefly if not alone, that has kept Methodism from becoming just another dwindling sect, marked either for extinction or for that even worse form of death, frigid formalism.

Diagnosis

In their calmly unemotional analysis of the state of the Church, the Crusade planners made no attempt to dodge the signs of decadence of this spirit among us. They were unflurried diagnosticians — but their diagnosis was devastating.

Let us take note of some of their findings:

In 1943 The Methodist Church—eight millions strong — made *a net increase in membership of but 105,357.* And of these accessions the majority were from the church schools and by letter transfers; a pitifully small number joined the Church by profession of faith.

Mull that over, then consider this: *79% of the new members were received in only 7,774 charges.* And these, logically enough, were charges where area-wide campaigns were conducted under the leadership of the Board of Evangelism.

Now for the saddest statistic of all: *In 2,983 charges not a single convert was reported, not a single new member was received* — either by profession of faith or from preparatory membership. These unfruitful charges were not of any special classification: they were churches or circuits with memberships ranging from less than 100 to above 850.

Only slightly less depressing is the fact that *the remaining 10,236 charges received, from various sources, new members numbering from 1 to 12*

during the year. With the help of their church schools and letter transfers, they managed to eke out an average of five new members in the twelve months!

The diagnosticians made no attempt to trace causes or affix blame for the pernicious anemia here revealed. Theirs was not to reason why. But their report did strongly hint that, though doubtless there are extenuating circumstances in some cases, these facts nevertheless remain:

Modern Methodism has not been getting at the unchurched as it should. The Church that was created for the masses has in too great measure lost contact with "the great unwashed." Main Street knows us, but on the whole we are strangers to the highways and byways.

The tendency of any church, unless it be stirred by a clear call to something more virile, is to become no more than a clubby collection of "nice people," a sort of closed shop for the cultivation of "members only." The result is that such a group invariably becomes inbred — with all the debilitations consequent upon refusal to inject new strains into the bloodstream.

Other causes, patent to all, are these: Many churches that do attempt an evangelistic program are using outmoded and ineffective methods; educational evangelism is neglected in both the worship service and the church school; laymen

. Only a "clubby collection of nice people"?

Philip Gendreau

Wide World Photos

OUR PARISH: all areas wherever men hunger for the Light

(and in many cases, pastors) are not taught the techniques of visitation and family evangelism. The net result is a disturbing dearth of the motive and spirit actuating those who "go out and compel them to come in."

Too, there has been a definite falling off of truly evangelistic preaching—preaching that is definitely aimed at personal commitment to God. Evangelism, if it enters some pulpits at all, is often no more than a gallant gesture paid a hoary tradition, in much the spirit of one who doffs his hat on Memorial Day or habitually crosses himself before an ancient shrine.

Case History

That Methodism has a great and glowing tradition of Evangelism was strongly pointed up in the Address of the Council of Bishops (1944 General Conference). It said:

The paramount Methodist tradition is that of evangelism. Nobody has ever referred to the movement of the Wesleys as a philosophical or a theological enterprise. It has always and everywhere been called a revival. The founding fathers of Methodism were interested in nearly all things of a moral nature, but above all other concerns was the overmastering passion to save men from sin.

From then until now the normal mood of Methodism has been the evangelistic mood. The stirring story of our advance across this continent and of the establishment of younger churches around the world is the story of a restless evangelism. God raised us up to be Christianity in earnest, and no Church can forget its original mission and have bright prospects. We must be careful lest we give lip service to evangelism and yet lag behind other churches in the effective proclamation of the great certainties of evangelical Christianity.

Methodism set out two centuries ago to win men from the kingdom of darkness and evil and to organize them into a Church which would help save the world. It was not necessary to acquire or develop a spirit of evangelism; we were by nature evangelistic. From the very beginning we went everywhere proclaiming the story of the transforming cross, the empty tomb and the risen and glorified Lord. We are the trustees of a complete Gospel which holds hope for society and offers men release from sin.

What is more needed today? One could hardly claim that we are in the midst of a revival at the present time, but undoubt-

(Continued on Page 42)

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Whither Now . . .

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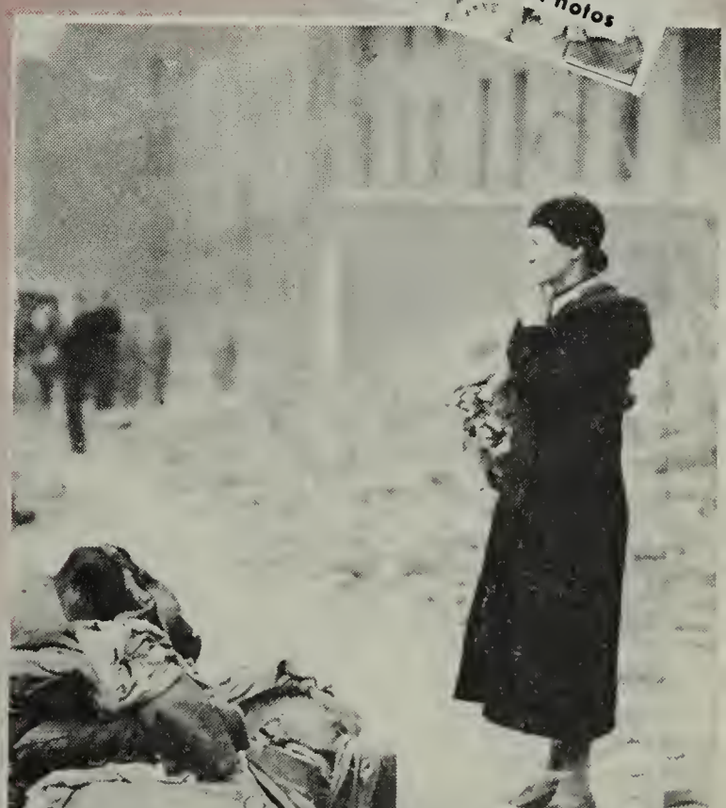

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(Continued from Page 39)

edly we are witnessing a general turning of the masses to an interest in the things of the spirit. . . . We must be diligent lest this new search for God by-pass the organized Church. The business of the twentieth-century Church, as was true of the early Church, is to help men find God. In order to lead them to Him we must have an unquenchable faith in the reality of the Gospel we proclaim and a keen awareness of the infinite importance of the things that make our righteousness. Only thus can the Church become what it was meant to be, "the place where those who march with God can find their point of rallying."

The urgency of soul which characterized our fathers must possess us. Surely by this time we have discovered that soft sayings about virtue, the evolution of the race, and the inherent goodness of mankind, will not produce the evangelism the world sorely needs. We must speak again of the ghastly reality of sin, of the atonement of Christ, of justification by faith, of the eternal profit of goodness and of the everlasting loss to those who will not have Christ. We should be particularly careful to deal adequately with the intellectual difficulties and the moral and spiritual problems of these exciting days.

Our Gospel must be suited to the anguish of our time. But we will not help groping humanity to find the way by underesti-

"The urgency of soul which characterized our fathers . . . "

Methodist Prints

mating the need of man for redemption or failing to declare that the Cross of Christ with all it typifies is something more than an example of how a good man should bear pain. This generation, like all others, must come to see that sin is the gulf which separates man from God and must learn that Christ by dying on the cross did something for man which he could not do for himself.

Methodism marched into the eighteenth century singing "No foot of land do we possess, no cottage in this wilderness." It lacked numbers, social standing, and stately cathedrals. The mighty and learned of the earth were not numbered in its membership, but with its message of a divine Saviour it brought salvation to the sinning, comfort to the sorrowing, rest to the weary, security and confidence to the dying, and to men everywhere a spiritual and intellectual awakening.

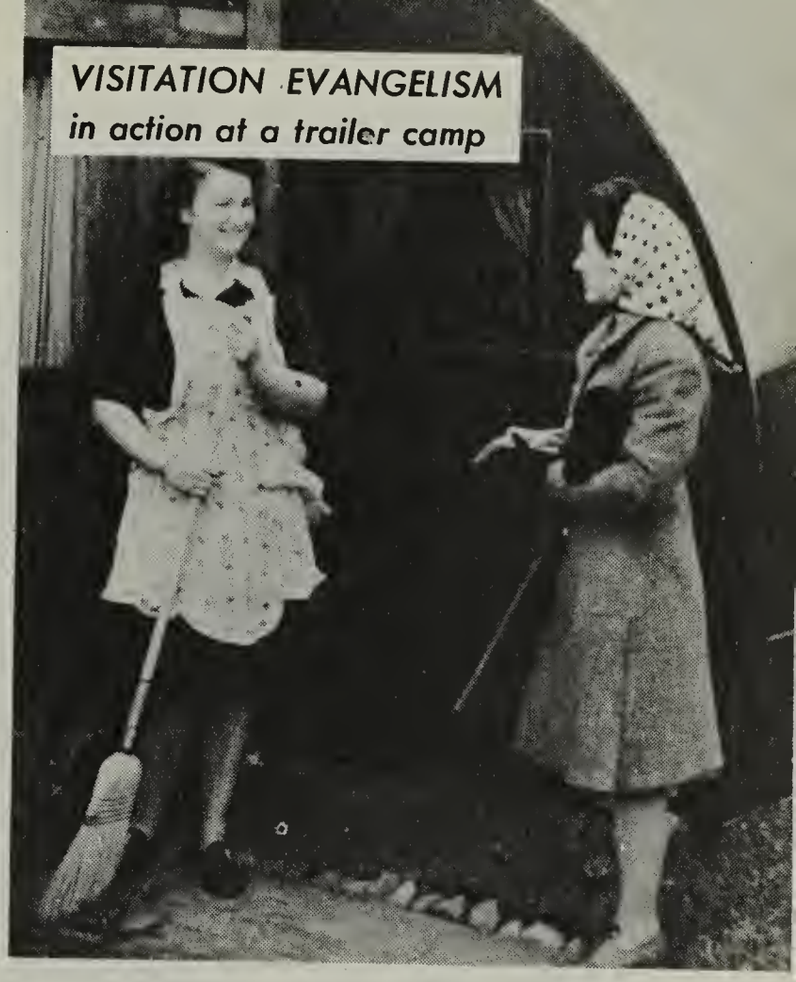
What a tragedy if twentieth-century Methodism should lose this power! With its vast membership, its trained ministers and its up-to-date methods it must steadfastly continue to exercise its power to transform the individual and society.

Prescription

The Crusade is designed to keep Evangelism the core and substance of Methodist genius — not just as a spirit long ago and far away, but contemporary and close. It is asserted by cold statistics as well as by warm hearts that the downward trend in almost any activity of the Church is always halted and headed upward whenever and wherever intelligent Evangelism cultivation is given. The following prescription for recovery was recommended to and adopted by the General Conference:

OBJECTIVES:

1. *A spiritual rebirth within the Church itself.*
2. *A minimum of 400,000 new members on profession of faith.*



VISITATION EVANGELISM
in action at a trailer camp

3. *A minimum of 400,000 new members by certificates now in possession of unidentified Methodists.*
4. *The organization of 500 new or abandoned churches.*
5. *An organized mission of the Gospel of comfort and regeneration to the millions uprooted by war conditions.*
6. *An approach to labor, industrial, college and university groups with the challenge of Christ.*
7. *The enlistment of at least three million Methodists in daily devotions.*

RECOMMENDED:

1. *That the Board of Evangelism prepare and distribute such literature as it may deem necessary for the purpose of publicizing the movement.*
2. *That suitable preparation be made in advance in the local church and in the community.*
3. *That on December 31, 1945, a special Watch-night service of consecration be held in every church.*
4. *That in every pastoral charge a School of Evangelism be organized to train officers, teachers and personal workers in winning people for Christ.*
5. *That pastors conduct classes in training for church membership.*

WATERWAYS EVANGELISM
seeks out the obscure places

Wide World Photos

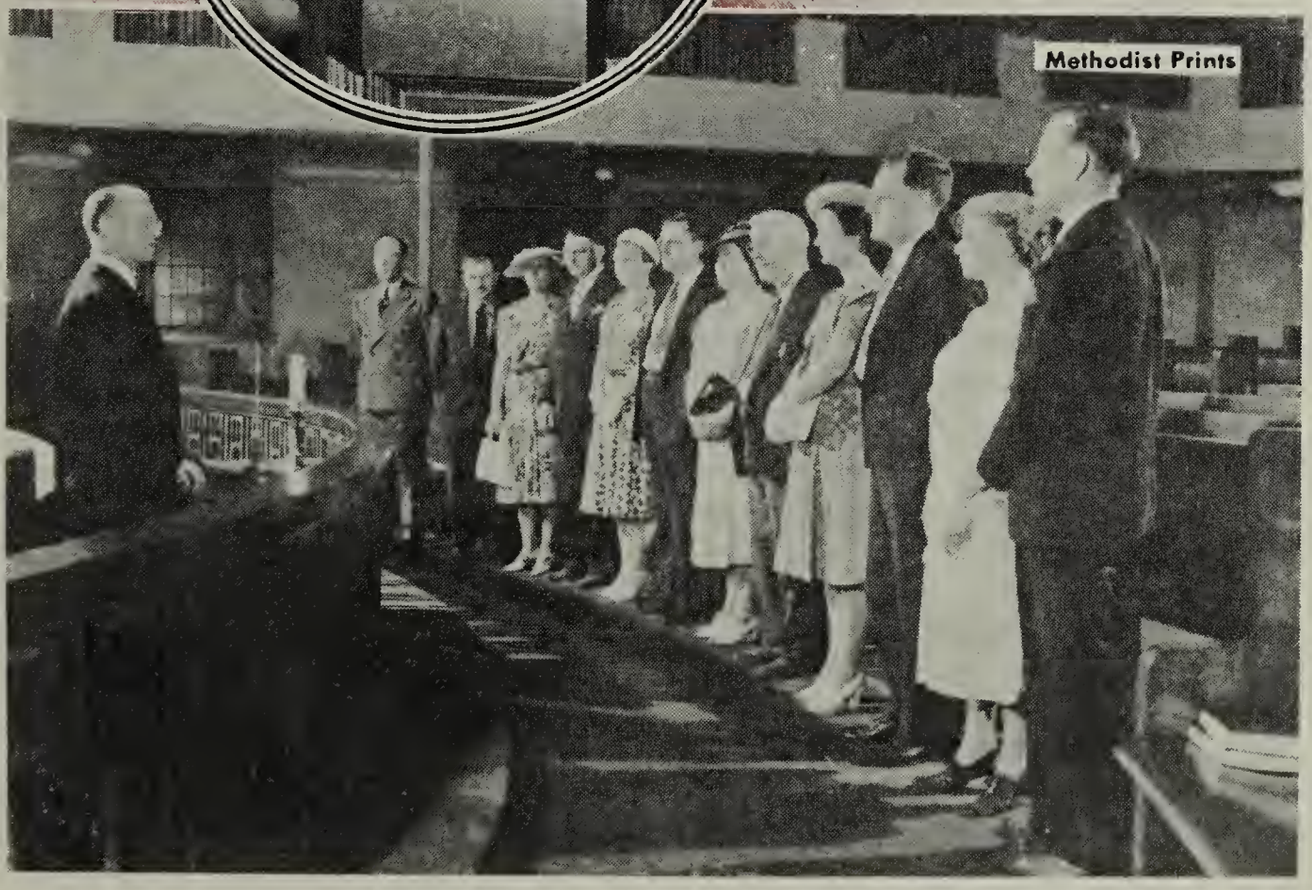
H. Armstrong Roberts

RURAL EVANGELISM
reclaims an abandoned church

6. *That a vital program of Home Visitation Evangelism be promoted throughout the Church.*
7. *That a School of Evangelism be made available to every minister in the Church.*
8. *That a Preaching Mission, continuing for at least two weeks, be conducted in every church during the year; that the Gospel be taken to those on street corners, in stores, in shops; that we challenge youth for Christ in our schools.*
9. *That spiritual clinics be conducted in local churches and on college campuses.*
10. *That the radio be used as a means of reaching the unchurched.*
11. *In the Crusade for Christ we request that the year 1946 be designated for a Church-wide simultaneous evangelistic effort. We specifically request that the time from January to Easter, and on through Pentecost, be set aside in the calendar of all Methodist Boards, Commissions, and local churches as a time for the promotion of a united evangelistic effort. We urge that Pentecost Sunday be emphasized as a time for a rediscovery of the significance of the Holy Spirit as the purifying and empowering presence and activity of God in human life.*
12. *Realizing that the time has come for the Church and churchmen to have a closer relationship with certain organized groups too long ignored, the Board of Evangelism and other official agencies of the Church respectfully request the authority to appoint a fraternal delegate or delegates to national meetings of labor unions, medical associations, social service groups, and such other organized groups as are receptive to friendly relations with the Church.*

These are special aims and methods for 1946. During the entire quadrennium a spirit and program of Evangelism should develop that there may be a constant expansion and exploration of the possibilities of new methods in this field.

↑
Class in Visitation Evangelism
←*More evangelistic preaching*
The "visitors" are dedicated
↓



Methodist Prints

The Principles of Stewardship

God is the owner of all things. Man is a steward. God's ownership and man's stewardship ought to be acknowledged.

Stewardship is the practical expression of one's experience of God. Therefore, all one's life, all personal abilities, and all material resources constitute a gift from God, which should be used for His glory and for the welfare of mankind. This is central in Christian faith and should control and direct all one's being.

Stewardship involves both motives and methods in the production and acquisition of wealth, the service ideal in vocation and avocation, and the conservation of natural resources. It also governs motives and methods in the investment and expenditure of one's total material gains.

Christian experience demonstrates that the acknowledgment of God's ownership and man's stewardship should result in systematic, proportionate, and abundant giving. Tithing is commended as a historic and workable method attested by many Christians throughout centuries of religious custom and joyful experience.

Stewardship likewise requires the offering of one's self and the sharing of one's abilities in the work of the organized agencies of the Church and community which serve Kingdom interests.

Christian stewardship inevitably expresses itself in one's daily economic experiences and in all life and service. --*from the Discipline, par. 223*

Spearhead No. 4

Stewardship

OBJECTIVE: The total enlistment of Methodists in that brand of Christian Stewardship that leads to a more complete dedication to Christ of their lives and their possessions. DATES: Beginning now, leading up to an entire year of special Stewardship emphasis in 1947.

IN a sense, it may be said that the success of the whole Crusade for Christ will turn on the seriousness with which Methodists regard this phase. Never has Methodism dreamed up a better-*planned* campaign for Kingdom achievement. But there must be something more than just skill and cleverness in conception and operation. Efficiency must be wedded to *sufficiency*. A people spiritually insufficient can and will quickly nullify any effort. The Crusade, with all its well-assembled and well-oiled machinery may easily become nothing better than a fancy juggernaut unless it be operated by, and enlist the support of, men and women through whom God can delight to work.

Coffers over-running with gold, statistics piled to the high heaven, relief and rehabilitative activity such as never graced our Church, will not be enough. The Crusade must have a wealth of consecrated manpower. Only an active sense of Stewardship can give us that!

Wanted: Expendables

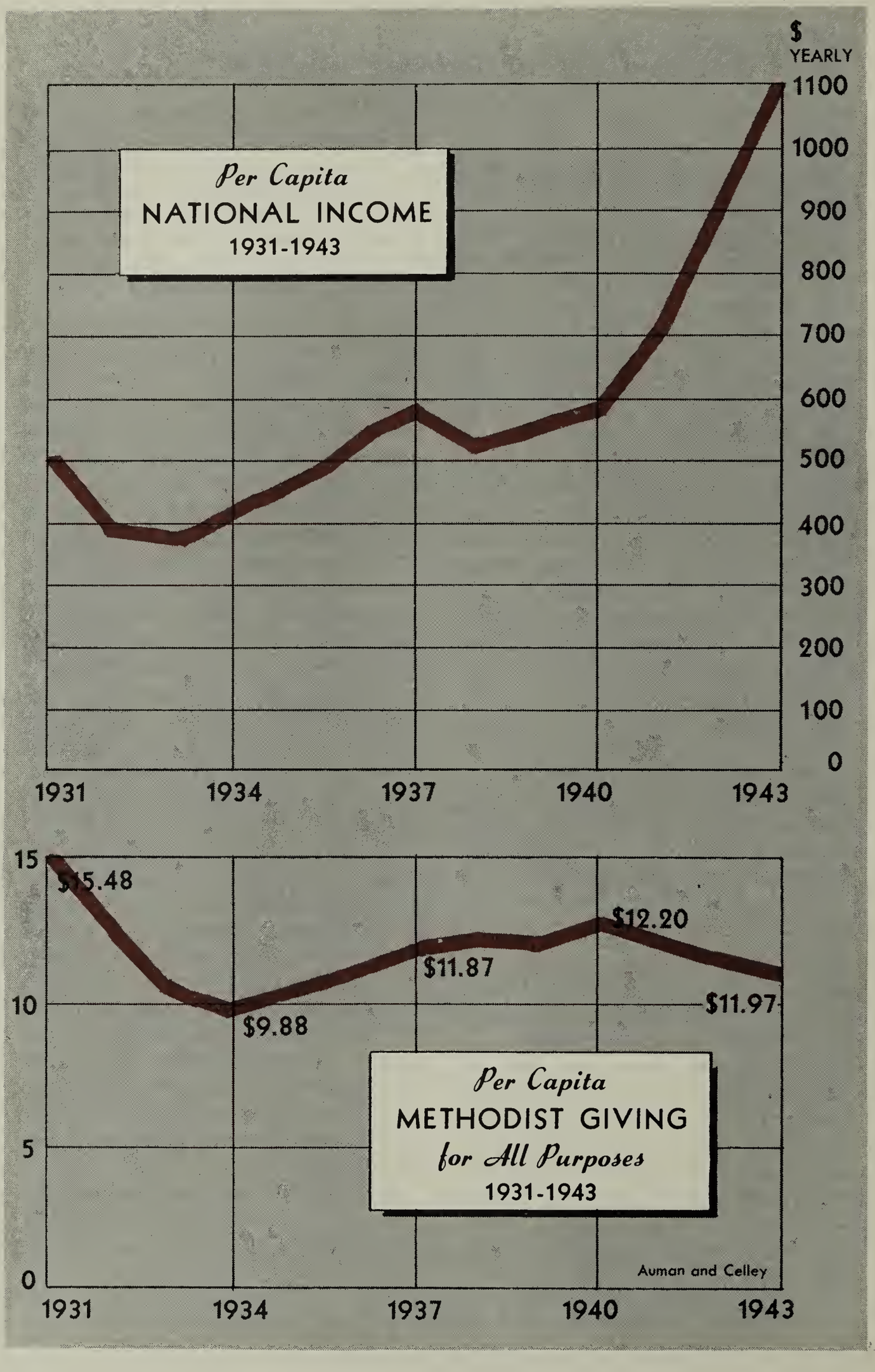
Hot from the blazing fronts of war a new word has come into popular usage. That word is "expendability." A soldier gives himself to a cause; the cause claims him. He no longer is his own man; he no longer has any say as to what disposition shall be made of him, what sacrifices and suffering he must meet, what death he may die. The *cause* is the thing. And because in his opinion the cause is worth it, he gives himself, unreservedly. He is said to be "expendable."

Of all our abilities to make the Crusade a success, the condition of expendability is the most vital. Not far wrong was John R. Mott when he said that "religion must be either given away or given up." It fits that other great word from One who made the total giving of self and substance the prime condition of discipleship. "He that loseth his life for My sake . . . " Expendable!

Actually, that word is just a synonym for Stewardship. And mark this: the measure of the Church's march down the ages has ever depended on one question: "*How many expendables have we?*"

Proudly we list our forces—"eight million Methodists." But the Crusade cannot count that way. It must figure thusly: "How many among the eight million can we depend upon for a totality of Stewardship?" An older generation used to put it this way: "How many are 'all on the altar'?" The Crusade's ability to march effectively, on all the fronts it has mapped out, depends on how far we can expand the ranks of the expendables.

A countable steward, remember, is he who stands ready to *give* — to give liberally of his means, to give


$
YEARLY
1100
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200
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Per Capita
NATIONAL INCOME
1931-1943
1931
1934
1937
1940
1943
15
10
5
0
$15.48
$9.88
$11.87
$12.20
$11.97
Per Capita
METHODIST GIVING
for All Purposes
1931-1943
Auman and Celley
1931
1934
1937
1940
1943

liberally of himself. A steward is a man who is God's, without reservations, both as to purse and person.

. . . of Substance

Now let us depart from generalities and become intensely factual. First, we will bring out into the light that unedifying object with the dwindling aperture, the average American Christian purse. A little farther along we shall move in for closer observation of the way of a Methodist with his money — a sight that might well prove quite as baffling and intriguing to the ancient author of holy works, were he currently among us, as "the way of a man with a maid."

According to the United Stewardship Council, which charts with eager earnestness the rise and fall of the Stewardship barometer, there is this sad tale to tell:

In 1942 Americans gave 33% less per capita to church and church-related benevolences than they gave ten years before (in 1932) when we were in the deepest groove of the depression.

A third less! And that in a year when our average per capita income was more than double that of 1932 (actually 122% more), and when, as now, the world stood in more urgent need of pure religion and the ministries thereof than ever before.

The year 1943 showed up little better, and the signs are that the records of our 1944 giving will be even less flattering to our churchly generosity. Even comparing our church giving of 1943 with that of 1928 — a year of hitherto unparalleled prosperity — we find that while national income for 1943 showed an *increase of 86%* over that of the dear dead days of 1928, the year showed a *decrease of 30%* in church contributions.

It is admitted, of course, that Federal taxes are at an all-time high. Also that living costs are up. The war is making necessary some pretty heavy rendering unto Caesar.

But when we look closely into things, we discover that though Caesar's demands are large, it is not the frowning gods of war so much as the gay gods of pleasure and luxury-love and self-indulgence that are getting the biggest cuts of American income pie. We spend annually more money, for example, on movies than for all forms of church work, religious education and charity. We squander three times as much for alcoholic beverages as we devote to religion. And for officially recognized "luxuries" we lavish twenty times the amount we give to churches, war relief and all privately supported philanthropy combined.

Now come closer for a look at Methodist giving. A recent poll taken of pastors and District Superintendents by Dr. George L. Morelock, executive secretary of the General Board of Lay Activities, turned up this dour comment on the state of Stewardship:

15% of Methodism's membership give generously and regularly to church causes; 35% give something, occasionally, as the spirit moves; but 50% give nothing at all!

That fact doubtless is responsible for the picture given by the charts and graphs illustrating this section. We need to study these carefully — and pray as we go. The two printed on page 48 make incisive, though not inspiring, reading. Here is an auditor's-eye-view of per capita

Methodist giving as compared with per capita national income through the years from 1931 to 1943. Note that whereas the national income between 1940 and 1943 shot heavenward with one of the steepest climbs in history, Methodist giving clung with dogged persistence to the low road—making only a slight and labored rise from its lowest depth in 1934 to $12.20 per capita in 1940, and then settling gradually back to $11.97 in 1943!

The sad part, however, is not that Methodists gave only $11.97 per capita in 1943. On a lower average national income that could be a real "widow's mite." But when you note that in that year Methodists *earned $1,139 per capita and gave only $11.97 of it*, you have come to the fact that drives Stewardship leaders to the wailing wall. And perhaps too you begin to feel the reasonableness of their lament when they cry: "Should it not be possible for the average church member to give during the present unprecedented prosperous period at least as large a percentage of his income as he gave during the deepest depth of the depression?"

Consult the table printed below and mark the steady decline of percentage giving in relation to income — a decline that continues from a high of 3.2% in 1932 (the depression's worst year) to an all-time low in 1943 of 1.0%. On the whole, we think it might be said without going too far out on the limb of radical statement that Methodists have quite an upward route to travel before reaching the Biblical standard of financial Stewardship as set by the tithe!

The potentialities that inhere in a truly Christian approach to the Stewardship of Substance, an approach which the Crusade hopes to

PER CAPITA NATIONAL INCOME
and
PER CAPITA METHODIST GIVING FOR ALL PURPOSES

	National Income	Methodist Giving	Per Cent of Income
1931	$ 500.00	$15.48	3.1
1932	379.00	12.09	3.2
1933	368.00	10.30	2.8
1934	418.00	9.88	2.4
1935	460.00	10.33	2.3
1936	531.00	10.95	2.1
1937	561.00	11.87	2.1
1938	509.00	11.93	2.3
1939	541.00	11.63	2.1
1940	579.00	12.20	2.1
1941	684.00	11.63	1.7
1942	889.00	11.88	1.3
1943	1,139.00*	11.97	1.0

*Estimated.

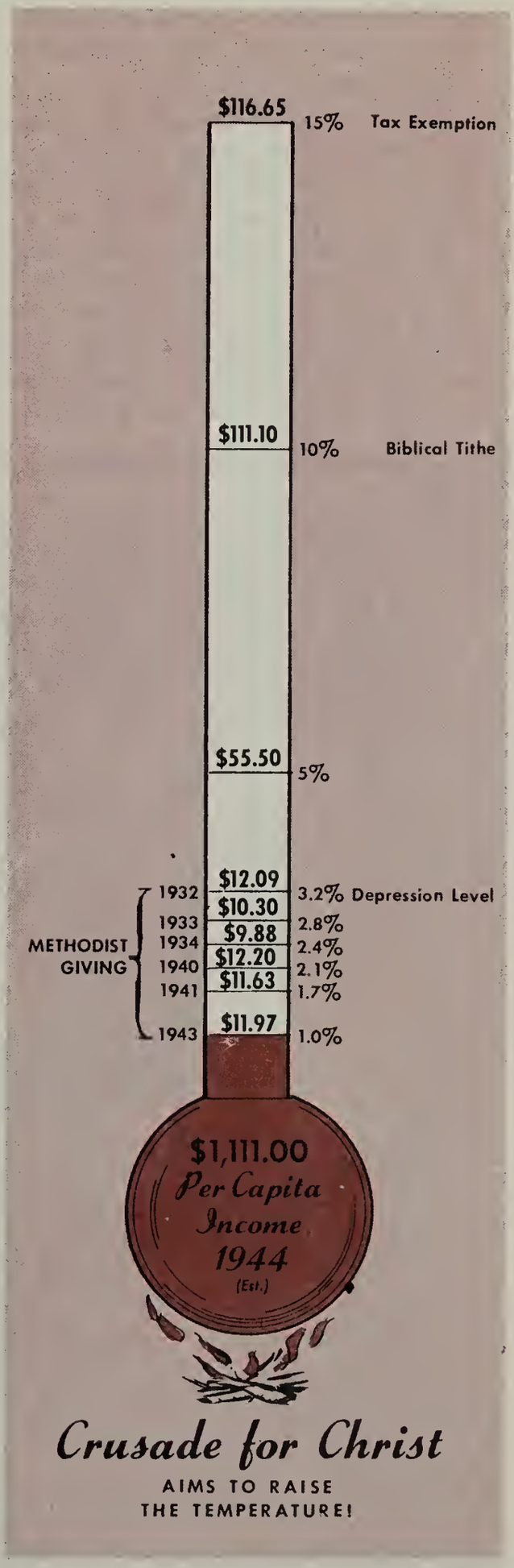
hasten, are seen in the barometer graph in the adjoining column.

Pastors and local church leaders have a job of "selling" to do in this matter. And it is a job that is vital to Kingdom tasks. The ranks of Christian Stewards must be reinforced, not for the sake of the Crusade budget alone (though that is extremely vital) but for the future of the Church as well.

. . . of Self

Fundamentally, of course, we are well aware that the slump in substance-sharing with God is but symptomatic of the drag of something deeper down. That something is a condition that can only be described as an ever-increasing tendency to give as little of one's *self* as one can get by with. Sagacious, therefore, are those Crusade leaders who see that any use of the spearhead called Stewardship must be double-pronged. To a true Steward the principle of self-giving is inseparable from money-giving. Where one goes, the other must follow.

We break no sudden news when we say that Methodism is in urgent need of manpower — *working* manpower, not latent or dormant. There is great desirability for increasing the size of our congregations; but do we not need to mobilize more thoroughly those we already have? It is estimated that, of all our membership, only about one-third attend services regularly. *And less than 10% of that number engage in anything more energetic for the Church than pew-sitting.* With unfilled church offices galore, with harassed local leaders crying for assistants, with Kingdom tasks awaiting, they of the 90% just sit — spectators, side-



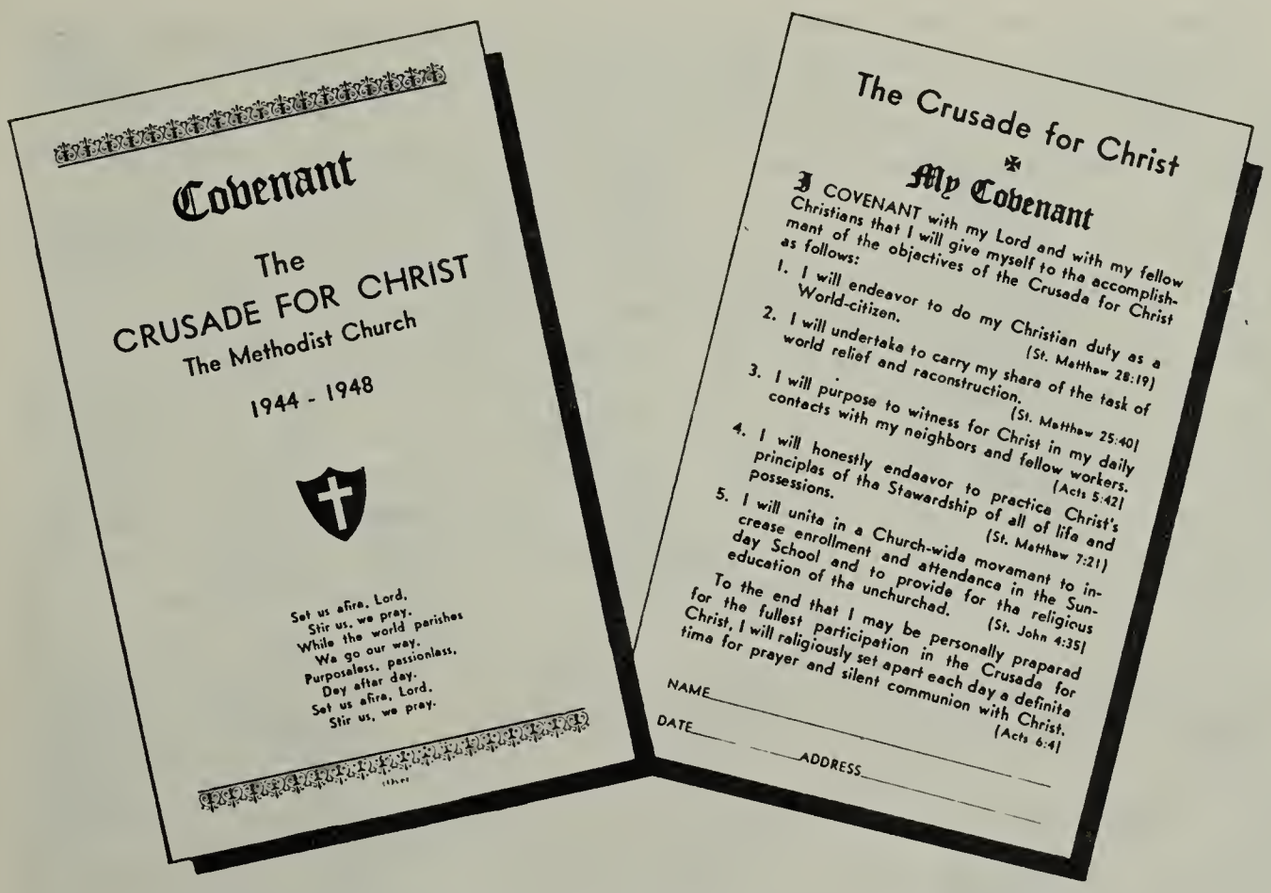
line strategists, bench-warmers — taking generously for themselves, giving little of themselves.

This class shall be special targets for the forces directing the Stewardship phase of the Crusade. These leaders, in the local church as well as in the high councils of the Areas and Conferences,. have set themselves to the extremely importunate task of diminishing the ranks of the Methodist unemployed. They realize that in Methodist congregations there is a vast reservoir of talent and ability which has not yet been tapped, Methodist brain and brawn going to waste. And that is not always the fault of the lay people; often they are not asked to serve, or their particular talents are not carefully enough scouted.

During the Crusade, emphasis is being laid on the necessity of educating both pastor and people in the art of finding church jobs for all — which, in our present state,

SELF-GIVING: A family makes personal commitment to Stewardship

Methodist Prints


Covenant
The
CRUSADE FOR CHRIST
The Methodist Church
1944 - 1948
Set us afire, Lord.
Stir us, we pray.
While the world perishes
We go our way.
Purposeless, passionless,
Day after day.
Set us afire, Lord.
Stir us, we pray.
The Crusade for Christ
*
My Covenant
I COVENANT with my Lord and with my fellow Christians that I will give myself to the accomplishment of the objectives of the Crusade for Christ as follows:
1. I will endeavor to do my Christian duty as a World-citizen. (St. Matthew 28:19)
2. I will undertake to carry my share of the task of world relief and reconstruction. (St. Matthew 25:40)
3. I will purpose to witness for Christ in my daily contacts with my neighbors and fellow workers. (Acts 5:42)
4. I will honestly endeavor to practice Christ's principles of the Stewardship of all of life and possessions. (St. Matthew 7:21)
5. I will unite in a Church-wide movement to increase enrollment and attendance in the Sunday School and to provide for the religious education of the unchurched. (St. John 4:35)
To the end that I may be personally prepared for the fullest participation in the Crusade for Christ, I will religiously set apart each day a definite time for prayer and silent communion with Christ. (Acts 6:4)
NAME
DATE
ADDRESS

The Covenant Card, front and back, available from Crusade headquarters

should not be too difficult! — and in the even finer art of applying adapted talents to adapted tasks. Giving a people "the mind to work" is only the beginning; uncovering and developing skills, and applying those skills to duties that will give them their fullest and most challenging scope — that is the important thing.

Suggestions

Given the responsibility for furnishing leadership and materials for Stewardship cultivation during the Crusade quadrennium, the General Board of Lay Activities makes the following suggestions to local church leaders:

1. FORM A STEWARDSHIP COMMITTEE. (See Discipline, par. 221) and see that it functions. This committee should be composed of outstanding leaders in the local church, and should be representative of the several groups interested in Stewardship cultivation. Its task will be to co-ordinate all the work of education and cultivation in the local church.

2. PROVIDE STEWARDSHIP MATERIALS. Write at once for materials on Stewardship now available or shortly to be made available by the General Board of Lay Activities (740 Rush St., Chicago 11, Ill.).

3. ORGANIZE STEWARDSHIP STUDY COURSES. These should include special classes for the Stewardship Committee, the Official Board or the Board of Stewards, officers and teachers of the Church school, the W.S.C.S., etc. Elective courses for classes in the Church School should also be provided.

4. PROMOTE STEWARDSHIP PROGRAMS. These should be presented periodically through the church year, and feature laymen as widely as possible.

5. PREACH STEWARDSHIP. Realizing well that few churches ever rise higher in Stewardship understanding and

promotion than the vision seen and the interpretation given by their pastors, it is urged that a series of sermons on the subject be planned and preached through the year of emphasis—and beginning even now.

6. ARRANGE FOR MONTH OF EMPHASIS. This can be made in connection with the "Every Member Canvass" if desired. (A good example of its success in this connection may be found in the book, *An Adventure in Stewardship*, by Thomas; published by the General Board of Lay Activities.)

It readily will be seen how such a program will lift the whole level of any church with leaders wise enough to work it. As for the Crusade, the Stewardship of Substance will do much to supply the funds required for the Relief and Rehabilitation phase, while the Stewardship of Self is imperatively needed to put across the Crusade for a New World Order, implant a new and vital approach to Evangelism (especially of the personal and visitation variety) and enable the Church School to regain its losses and realize its full objectives, both now and in the long future of the Church.

Stewards . .
HE had great compassion—and used it
HE had great possessions—and refused them

"We Children Want a Part!"

414 Victoria Street
San Antonio, Texas
May 29, 1944

DEAR REV. SHIRKEY:

In 6B we study about the early history of the United States. Last February when we began that study, we read about the First Crusade led by Pope Urban in 1096. That Crusade started the whole world to traveling and finally America was discovered.

In that crusade the children took part. We read about the Children's Crusade with so much pleasure, but were sorry they met with defeat. (We decided they didn't have a good leader.)

In our Sunday School this spring we have been told that we are going to have another "Crusade for Christ."

Of course, we children want a part in it; but we want a good leader, for children can do a lot when they have a good leader.

Our teacher told us you were one of the leaders in the "Crusade for Christ." Maybe you can help us so we can do something to help make the Crusade a success.

We have five real artists in our room. They made a poster just to show we can do something.

Sam Togo is 12 years old. His father is Japanese and his mother is Mexican. Sam is a real pupil, he goes to the Methodist Sunday School. Bill is 12. He says he is part Indian and part Irish. He goes to the Baptist Sunday School. Donnie is 10. He is German and Irish. He goes to the Evangelical Reform Sunday School. Shelby says he is all Irish. He goes to San Fernado Cathedral Church. I am part French, Spanish, Swede and English. I go to the Methodist Sunday School. Ted Garner is Irish and English. He goes to St. Mary's Church. Will you please see that we get a part in the "Crusade for Christ"?

Your little friend,

FAYE GARDNER
Grade 6B, Herff School No. 18
(10 years old)

Spearhead No. 5

The Church School

OBJECTIVE: The recovery of recent losses in Church School enrollment and attendance; the re-thinking and, if necessary, the re-shaping of Methodism's entire Religious Education program. DATES: A four-year program, beginning *now;* to be lifted up for special attention of every agency in the Church during 1948.

WHEN the Crusade diagnosticians, probing into the health and unhealth of the Church, put Methodism behind the fluoroscope and turned on the light, one of the sights that flung alarm into their hearts and resolve into their souls was the appearance of an explosive statistic. It was this:

Methodism, during the decade between 1934 and 1943, has suffered a loss of 13.1% in its Church School enrollment. And the last quadrennium alone closed with 423,168 fewer students in our Church Schools than we had in the beginning.

Anyone even half alive to the threat behind that slump cannot be lethargic without being also criminally negligent. Crusaders are not lethargic; neither do they intend to be negligent. And that is why the item entitled "Building Enrollment and Attendance in the Local Church School" appears challengingly among the other emergency projects of the Crusade for Christ.

No Methodist, and particularly no pastor or local church leader, should require any table-pounding sales talk on the importance of the Church School. Even though we be as lukewarm as the Laodiceans on the subject, we know the Church School for what it is — the prime undergirder of every aspect of church life; the principal producer of all the Church's manpower; the chief provider, next to the pulpit, of that degree of knowledge of the Holy Scriptures so determinative of our spiritual potency as well as our churches' population.

That the Church School has fallen off both in potency and in population is quite evident. At the recent General Conference, the Council of Bishops solemnly warned against "the subtle effect of defective religious teaching"; thoughtful students of the time bewail the average church-school scholar's blankness concerning the central affirmations of the Christian faith; Protestant chaplains repeatedly observe that the Church obviously for years has been turning out nothing better than a crop of "religious illiterates."

Its Day Past?

All this has led some dour-visaged mourners to cry that the day of the Church School is the day of the dodo — past. Having failed to do their part in giving it virility, they sicken at the sight of its anemia and are ready to toss it to the wolves.

However, those Methodists with more zeal and common sense will never consent to the abandonment of an institution which, in spite of its recent decreases, still can point to five million persons on its rolls, still has a teaching staff of 550,000 devoted lay people, still provides the Church with its most fruitful opportunity for missionary and temperance education, still raises seven

1934
5,806,781

1939
5,488,939

1943
5,040,511

Methodism's

Loss

In Church School Enrollment

1934-1943..... **766,270 . . . 13.1%**

million dollars a year for the Church (more than a million of which is for World Service and Conference Benevolences), still pours more than 150,000 of its pupils into the membership of the Church annually, and still remains the best available agency for providing the people with Christian teaching.

"Subsidiary" Causes

Traditionally and historically, Methodism has been no whit behind any other Christian church in its devotion to the worth and weal of the Church School. Hence the Crusade leaders' agitation on this question. Hence their resolution to do something about it — something drastic and dynamic.

These leaders, and they will be joined by every Methodist worthy of the name, take no comfort from the sorry fact that we are not alone in this dilemma of deficiency, that every major communion shows a similar decline. Nor do they accept as extenuating those "spirit of the age" and "nothing can be done about it" attitudes of the apologists for the Church School's present predicament.

Admitted, they say, that life has been stepped up to such a dizzying tempo that there's small time or energy left for the quiet nurture of faith. Admitted the ever threatening rise of "secularism" — what our fathers, more blunt, called "worldliness." Admitted the powerful pull of cheap and often unwholesome pleasure that has drawn off the spiritual impulse, degraded it, titillating the spirit but satisfying it not. Admitted the almost total eclipse of the family altar, the passing of which has left a lonesome place against our sky. Admitted the competition of other religious groups,

CHURCH SCHOOL ENROLLMENT BY DENOMINATIONS

Denomination	1934	1939	Percentage of Increase or Decrease 1934-1939	1943	Percentage of Increase or Decrease 1939-1943	Percentage of Increase or Decrease 1934-1943
Church of God	86,900	111,442	+28.24	141,837	+27.36	+63.21
Nazarene	259,985	307,083	+18.11	332,665	+ 8.3	+27
Baptist, Southern	3,104,411	3,523,853	+13	3,430,929*	— 2.6	+10
Evangelical and Reformed	428,674	522,153	+17	468,737*	—10	+ 9
Wesleyan Methodist Connection in America	61,348	68,995	+12.46	65,316	— 5.31	+ 6.4
Presbyterian Church in U. S.	415,574	432,345	+ 4	401,948	— 7	— 3.2
Church of the Brethren	127,503	132,289	+ 3.7	116,903	—11	— 8
United Lutheran Church in America	832,206	820,921	— 1.3	755,352	— 7.9	— 9.2
Reformed Church in America	145,344	137,701	— 5.2	129,531	— 5.9	—10.8
Disciples	1,151,441	1,139,035	— 1.07	1,003,192	—11	—12
The Methodist Church	5,806,781	5,488,939	— 5.4	5,040,511	— 8.16	—13.1
United Brethren	434,815	410,408	— 5.6	374,385	— 8.7	—13.8
Baptist, Northern	1,168,990	1,101,392	— 5.9	992,381	— 9.89	—14
United Presbyterian of N. A.	174,141	164,656	— 5.4	145,292	—11.7	—16.5
Presbyterian Church in U. S. A.	1,608,697	1,495,038	— 7	1,294,819	—13	—19.5
Protestant Episcopal Church	510,309	496,866	— 2.6	409,087	—17.6	—19.8
Congregational Christian Churches	734,146	663,660	— 9	583,876	—12	—20
The Evangelical Church	344,133	292,567	—14	264,581	— 9	—23
United Church in Canada	640,596	564,665	—11.8	484,712	—14.1	—24
Presbyterian Church in Canada	131,918	115,745	—12	84,866*	—26	—35

*Latest report, 1942.

principally the smaller sects, which, while the major communions have been suffering losses, have been writing down gains in their Sunday schools. Admitted the entire crop of war-born obstacles: population changes, millions of young men and women in the armed forces, Sunday work, long overtime hours, and distractions galore that militate against the worship spirit.

Causes Deeper Down

If the Crusaders were more interested in "covering up" than in recovery they would have accepted all the above, sighed regretfully, and gone home to bed. But Methodists deal in facts, close personal facts, and not excuses. They rally to plans, not alibis.

That's why they went a-searching for facts deeper down — and closer by. And flatly they declared that, despite all the above "subsidiary" causes of the slump, Methodists have been at fault, and that those faults must be corrected. They may have winced a bit, but they put their fingers resolutely on factors that are the real causes. Let's look with humility at their findings:

(1) A decline in the spiritual life of our people; (2) ineffective pastoral leadership in the Church School; (3) lack of evangelical zeal in too many charges; (4) inferior quality of work in many schools; (5) mistakes of religious education workers.

To prove that Church School decline is neither necessary nor universal, the Crusaders cite rafts of illustrations revealing that wherever and whenever — even during the recent chaotic years — stress was laid upon the improvement in the

No raw material here for Juvenile Delinquency . . .

H. Armstrong Roberts

religious education techniques and the increasing of enrollment, great gains have been made. And they declare with vigor: "We must be realistic enough to recognize that the decrease in attendance cannot be stopped by superficial and sporadic efforts. *It calls for a sustained program which draws its strength from the conviction that what we are defending is not an unimportant outpost but the very citadel of our life as a church.*"

To that challenge Methodism's leaders in religious education have responded with a widely ramified and most promising plan for recovery. And it is a recovery that is aimed at the whole Church School front — not merely at the Sunday school.

Don't be misled by the title given this spearhead. Its objective is the increasing of enrollment and attendance, of course. But its aims go farther than just packing children into the church schools and filling record books with names. Larger numbers? Of course. We must have them. But along with the drive for these there is afoot a well-integrated program for advance all down the line.

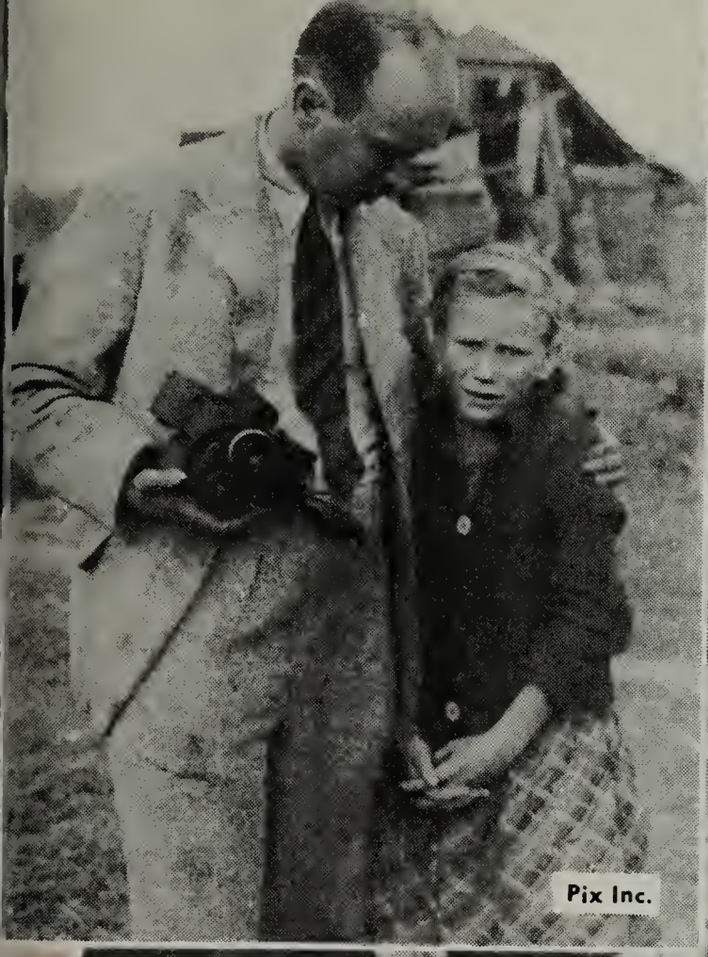
Additional facilities for training leaders will be opened. Better materials, better lessons, better literature will be provided. Visual education systems, vacation church schools, techniques for reaching the unchurched, the outreach of the Church School into defense and migrant areas — all are now being put prominently in the vision of the Crusaders in this field. And the watchword for every religious education worker is "Reach new pupils! Hold all pupils reached!"

Children of Chaos

Acme Newspictures, Inc.

British Combine Photos, Ltd.

Three Lions Photo

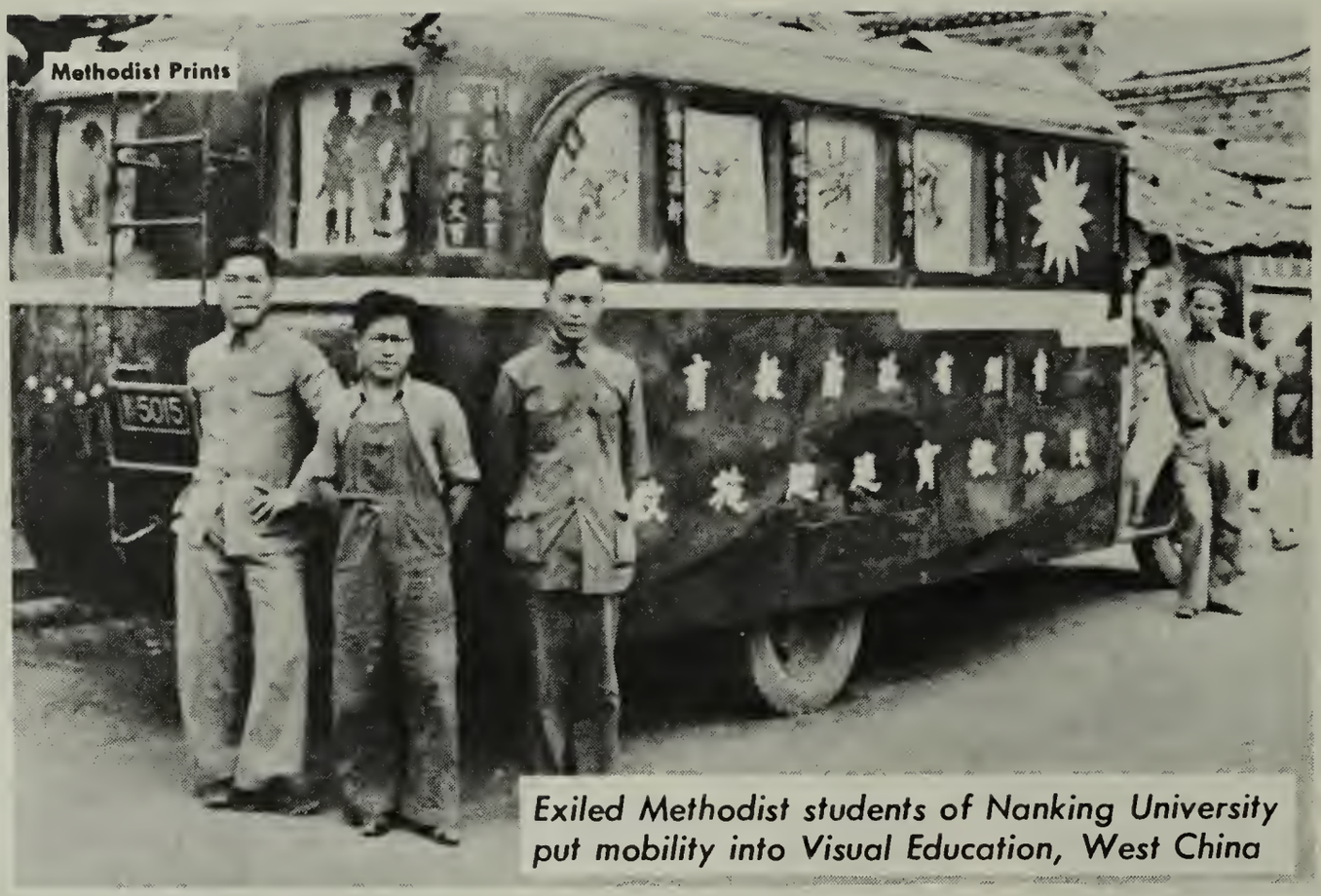


Pix Inc.

Acme Newspictures, Inc.

Three Lions Photo

Wide World Photos



Exiled Methodist students of Nanking University put mobility into Visual Education, West China

Guiding Principles

Indicative of the sure grasp Methodist leaders of religious education have on the real point and purpose behind what they are trying to do is the following statement, contained in the report of the Board of Education to the General Conference:

The main issue here is not an increase or decrease in the enrollment and attendance of our schools. *The main issue is reaching the constituency of The Methodist Church,* which has been estimated at 20,000,000 persons in this country. An increase, let us say, of 500,000 might give us a false sense of gratification over our success, when actually it would not be success at all when this number is compared with the total of our constituency.

Our primary job is to *change the lives of boys and girls, men and women, so that they may become Christians in all their attitudes and relationships in life.* This calls for a higher type of educational service than most of our churches are now providing the people. While we quicken and extend our efforts to increase our Sunday school attendance, we cannot afford to slacken in our efforts to improve the quality of educational service in all our churches. Only by so doing can we hold any gains which we make.

In the Crusade

Moreover, the Church School advance is not a matter of working for itself alone. Its place in the Crusade for Christ is one of vital importance and glowing possibilities. For instance:

The Church School has already had an important part in the *Crusade for a New World Order.* Through youth meetings and young adult forums and seminars young people have been aroused, informed and gone out to act. Through leadership education courses thousands of Church School teachers have been prepared to teach the units and courses of study on a new world

order. The periodical literature has carried an entire quarter's lessons and many articles in this field. All this will be continued.

Since the world's children have been the principal sufferers from devastation, the *Relief and Reconstruction* phase of the Crusade has special pertinency for younger members and those interested in guiding them aright. The Church School, in all departments, may lend itself to large use in the fund solicitation during the financial phase of the Crusade. Its members can be used to help distribute literature dealing with the Crusade, feature special programs and worship services dramatizing the needs of the Crusade, and make their personal offerings. (See illustration of "Children's Coin Card" on pages 72, 73.)

The Church School can have an immensely helpful part in the *Evangelism* phase. The pastor and the church school superintendent can plan definitely with teachers to (1) Use each member to recruit new pupils and increase enrollment; (2) Lead each pupil to make a definite decision for Christ and membership in the Church; (3) Train these persons for membership, in co-operation with the pastor; (4) Renew and deepen the consecration and preparation of church school officers and teachers for their work.

The Church School can also do much to help in *Stewardship* cultivation by (1) offering special courses in Stewardship in young people's and adults' classes; (2) emphasizing Stewardship in youth and young adult institutes, assemblies, and in district and sub-district meetings; (3) offering courses on Stewardship in leadership education schools for the preparation of teachers; (4) providing stories and articles having Stewardship emphasis in the magazines and story papers issued for the Church School.

When the Pastor takes an interest, so do scholars!

Questions and Answers

1—What is the total budget asked for in the Crusade for Christ?

$25,000,000.

2—How was this budget formed?

The Boards and agencies were asked to estimate needs. These amounted to $114,000,000. They were scaled down to the present figure.

3—How were the askings for each Annual Conference determined?

Membership, 25%; Ministerial support 37.5%; and previous benevolence-giving, including payments of the Woman's Society of Christian Service through the conference Treasurer of that organization, 37.5%. Total 100%.

4—What part of the budget goes to foreign relief and reconstruction?

Considerably over half of it.

5—Will there be a large part for reconstruction of buildings?

No. The fund must be largely spent for relief. It is estimated that complete reconstruction will take twenty-five years or more.

6—How will the remainder of the budget be spent?

To meet emergency needs in the fields of Home Missions, Church Extension, and Education.

7—Will the expenditures be supervised?

By order of the General Conference, this will be done by the Budget Committee set up for that purpose and continuing until this Crusade is over.

8—How are the apportionments distributed to the districts?

This is determined by the Bishop and his Cabinet, with the help of the Area Council.

9—How are the apportionments distributed to the Local Church?

This is determined by the same group, or by the District Superintendents and those who confer with him.

10—Is there one rule for all?

No. Each Bishop and his area may adopt their own method.

11—What plan is there for giving the automony of acceptance or rejection to the Local Church?

None. These are askings, or goals.

12—Is the $25,000,000 appeal related to World Service giving?

No. This is over and above.

13—Is the appeal related to the regular giving of the Woman's Society of Christian Service?

No. This is over and above.

14—Who receives the funds?

A Treasurer appointed for that purpose in the Local Church.

15—What does the Treasurer do with them?

He sends them to the Conference Treasurer, who in turn relays them to Dr. Thomas B. Lugg, Treasurer of World Service, 740 Rush Street, Chicago 11, Illinois.

16—When does the solicitation begin?

It officially begins on December 1, 1944. There will be modifications to suit the Area.

17—Are pledges to be taken?

They are.

18—How long shall subscriptions run?

From December 1, 1944 to January 31, 1946.

19—What is the final pledge date?

March 4, 1945.

20—Can Methodists do this?

They can! They have done it before and they will do it again.

"Concerning the Collection"

AT this point — perhaps with the seeming abruptness but on the same high plane with which the Apostle Paul passed from a consideration of the heavenlies to "Now concerning the collection" — let us consider the financial phase of the Crusade.

For some this chapter will be excess baggage — since they have already made their solicitation and forwarded the money to their Conference Treasurers. Indeed, one of the pleasant surprises of this effort has been the eager (we almost wrote "impatient") manner in which a large number of pastors and local church leaders have leaped in to "jump the gun" on the proposed date for starting the solicitation, December 1, 1944. All they needed was to hear something of what it was all about, word from their leaders as to their quota, a batch of pledge cards and whatever scraps of Crusade literature they could assemble hurriedly — and bang! the solicitation phase for them was over.

To Seth Painter, a local preacher of Monroeville, Ind., serving as the supply pastor of a two-point rural charge, *The Christian Advocate* gives credit for being the first to send in his Crusade quota. Dr. Roy L. Smith, *Advocate* editor, told the story in the October 12, 1944, issue

of Methodism's official journal. It's worth reprinting here as a sort of go-thou-and-do-likewise item:

When the plans for the Crusade for Christ first reached him, Seth Painter was profoundly stirred. The 218 members of his two churches, Pleasant Mills and Salem, did not have to be organized on an elaborate scale. About all that was necessary was to present the cause and take the collection. And he did just that. The result? On September 19 he sent his District Superintendent, Rev. William W. Robinson, a check for $915.60, payment in full. This is an average of $4.20 per member. "I just told the people about it, and they gave the money," is Seth Painter's explanation.

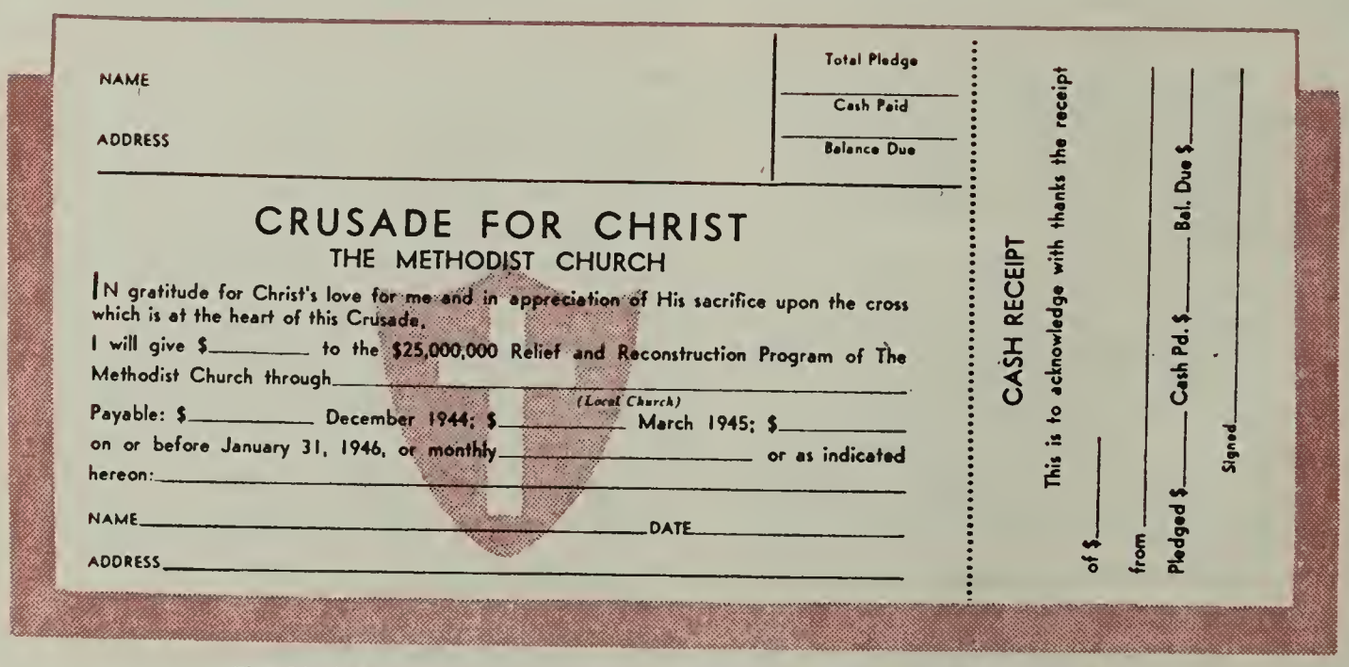
At this writing there are a host of others reported in. The tribe of Seth Painter increases by the hour. All of which, so far as we can learn, has made nobody sulk. It is quite apparent, from the enthusiastic manner in which so many have gone about the money-raising part of the Crusade, that no church body, given an adequate explanation of what Methodism aims to do with the money, will fail to quickly subscribe its part.

By and large, however, when one considers the overall job of raising the Crusade fund, that Bishop was not far wrong who, in calling for statesmanlike organization of the effort, commented, "You know, brethren, you just don't slip up on twenty-five million dollars!" Very true. And many pastors and local leaders, in the larger churches particularly, well know they can't just "slip up on" their quota either. Some very prudent and detailed planning will be necessary.

Hence it is well here to go into a few detailed suggestions for the general solicitation.

The financial plans of the Crusade are based upon reaching every Methodist, every Methodist child enrolled in the Church Schools, as well as other children enrolled, every friend of The Methodist Church, and corporations which may be controlled by Methodists or friendly to The Methodist Church.

In each local church the financial plan should work so that every person is given the opportunity to make his or her gift to the Crusade. In


NAME

ADDRESS

Total Pledge

Cash Paid

Balance Due

CRUSADE FOR CHRIST

THE METHODIST CHURCH

IN gratitude for Christ's love for me and in appreciation of His sacrifice upon the cross which is at the heart of this Crusade,

I will give $_____ to the $25,000,000 Relief and Reconstruction Program of The Methodist Church through_____ (Local Church)

Payable: $_____ December 1944; $_____ March 1945; $_____

on or before January 31, 1946, or monthly_____ or as indicated hereon:_____

NAME_____ DATE_____

ADDRESS_____

CASH RECEIPT

This is to acknowledge with thanks the receipt of $_____

from _____ Pledged $_____ Cash Pd. $_____ Bal. Due $_____

Signed_____

The Pledge Card for all givers, available from Crusade headquarters

order to accomplish this, every person should be solicited. Each local church will arrange its methods of solicitation. The personal interview is productive of most good. This means that in every church there must be a large group of people enlisted for the purpose of solicitation. Not only should the solicitation take in the adult membership, but the young people as well. The coin card has been provided for those in the Children's Division. Every pastor is urged to use his Local Church Council to help in the plans for solicitation.

Larger Gifts

"Larger" is, of course, a relative term. Out of a number of committee meetings and consultations with local, district, and Conference leadership has come this definition: For the purposes of the Crusade for Christ, a larger gift is five hundred dollars or more.

There should be a "Larger Gift Committee" as a part of the Area, Conference, District and Local Church Councils of the Crusade for Christ.

Solicitation of the larger gifts should be one of the most immediate and pressing items on the docket of every Council and Committee. The General Conference selected the fourteen months from December, 1944, to and including January, 1946, so that giving to the Crusade for Christ *might fall within three calendar years which are also the income tax years of many individuals and corporations.*

Solicitors of larger gifts should be selected with more than ordinary care. Obviously, some personal connection with or probable influence upon the giver should be a factor in the selection of the solicitor. Men and women of influence and standing in the community should be selected. A Methodist who is himself a larger giver will frequently be willing, if asked, to approach other potential large givers.

Approach to larger givers might well be prepared in advance through at least one, perhaps more letters.

Corporation Gifts

Corporations are permitted to contribute up to five per cent of their annual income to religious and charitable causes. Many of them make full use of this permission. Many successful corporations are headed by Methodist laymen who would be willing to include the Crusade for Christ as a recipient of corporate giving. Pastors, District Superintendents and Bishops can all help to see that this cause is brought to their attention.

"Coin Cards" for Children

It is hoped that every child in our Church and Church School may have his or her part in this Crusade offering. The "Coin Card" has been prepared with this in mind. It is a special card, prepared with the help of the heads of the Children's Division and with the children of that Division in mind — this means the children from the Nursery Department through the Junior Department, from one through twelve years. Parents will wish to have cards for the babies.

The card holds thirty dimes. Three dollars is the goal of each child's gift. Many will wish to go beyond the goal. It is proposed that

Gummed label for use on home-made banks, available from Crusade headquarters.

the children use these cards over a period of three months and that they make an effort to earn this money or that they save it out of their allowances. It is hoped that the parents and teachers will do all they can to inspire the use of the Coin Cards and that they will visualize the needs that are behind the appeal for funds. The cards are free and may be ordered from the office, 740 Rush Street, Chicago 11, Ill.

It is proposed that all boys and girls above the Juniors be solicited for a subscription, as should be the case with all church members.

Home-made Banks

It has been suggested that there should be large use of home-made banks, using any kind of container which may be available. Stickers may be secured with Crusade emblems, which can be pasted on the home-made banks. In these banks the individual or the family can deposit "thank offerings" at mealtimes, or sacrificial gifts each day or week, or self-denial offerings when one has gone without something in order to make a real contribution to the objects of the Crusade. It is hoped that this idea may be largely used.

Defense Stamps and Bonds

Defense stamps in albums for 10c, 25c, 50c, $1.00, and $5.00 may be contributed and credit will be given to the donor for the face value of the stamps. Follow instructions in the albums for affixing stamps. Some will be greatly interested in this method of contributing to the $25,000,000 Relief and Reconstruction fund; others, as a matter of conscience, will not care to follow this suggestion.

United States Defense Savings Bonds may be purchased and contributed as follows:

Series F Bonds, available in $25.00 and $100.00 denominations. The purchase price is $18.50 and $74.00, respectively. Credit will be given for purchase price and not the maturity value. These bonds should be purchased in the name of

and issued to "The General Commission on World Service and Finance of The Methodist Church, a Corporation, 740 Rush Street, Chicago 11, Illinois." *This name should be filled in exactly as printed here, including the punctuation.* The name of the donor must not be on the bond.

Series G Bonds are available in $100 denomination and cost $100. These bonds should be purchased in the name of and issued to the "Board of Missions and Church Extension of The Methodist Church, a Corporation, 150 Fifth Ave., New York 11, New York." The name of the donor must not be on the bond.

As cash is needed, the several Divisions of the Board will take these bonds for investment of their Permanent Funds, at face value, and pay into the Crusade Fund the amount involved.

Two per cent and two and one-half per cent Treasury Bonds offered in connection with the Sixth War Loan will be available in $500 and $1,000 denominations and should be purchased in bearer, coupon form by those proposing to give amounts of $500 or more. These bonds will be taken at face value by the several Divisions of the Board of Missions and Church Extension and the Board of Education for their Permanent Funds and the amount involved paid into the Crusade Fund.

Members of the same local church, if they so desire, may pool their purchases of Stamps and gifts of money in the smaller amounts and buy the Treasury Bonds of $500 or more. This plan will probably be simpler and safer than an attempt to register so many Series F of small amounts.

New Income Tax Law

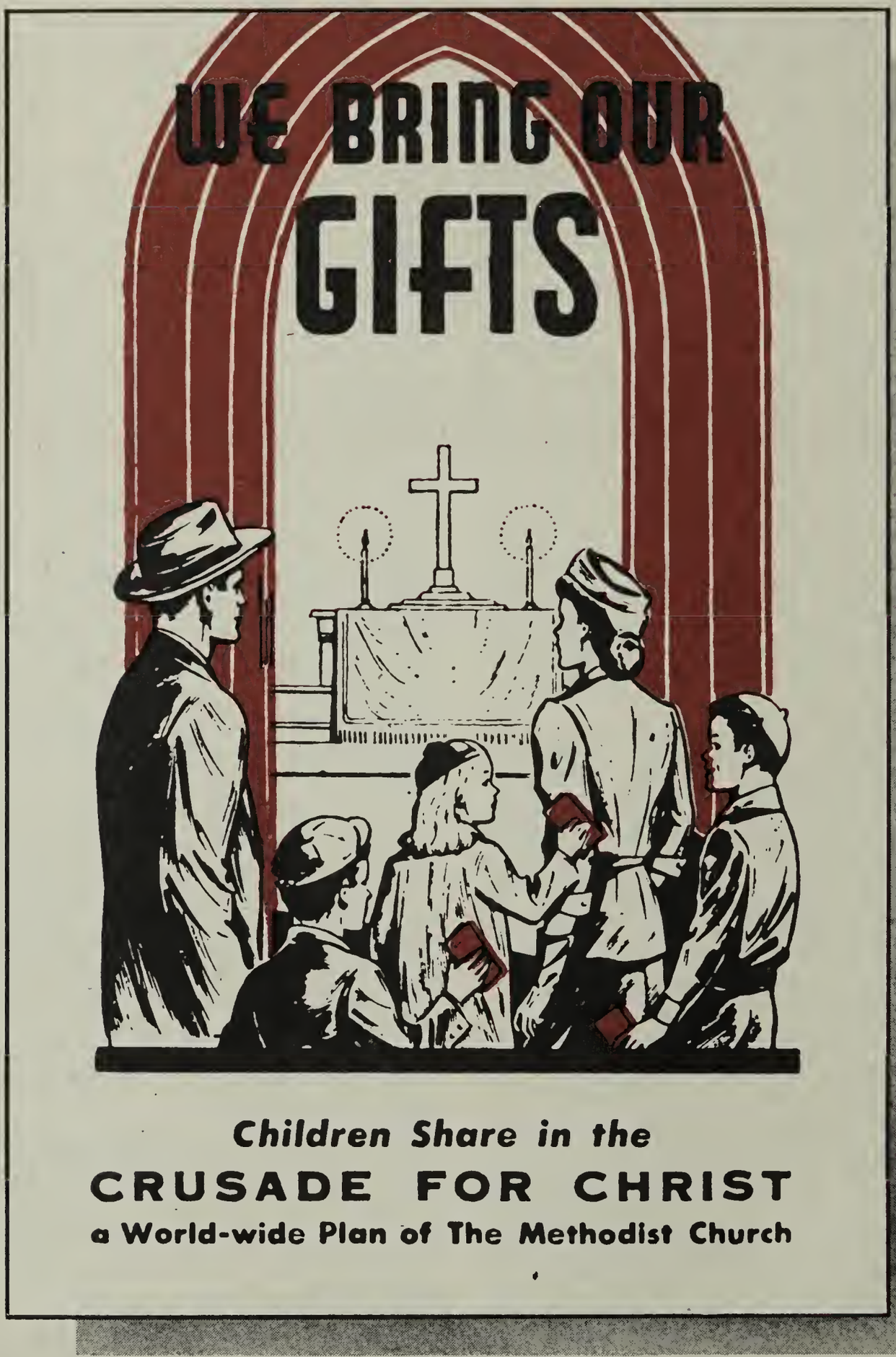
The so-called simplified tax bill (H.R. 4646) enacted by Congress and signed by the President is effective as of January 1, 1944, for tax returns that have to be made for the fiscal year which is also the calendar year 1944, or any later fiscal years.

It provides a simplified report form for some taxpayers whose adjusted gross incomes are less than $5,000 annually. Taxpayers who elect to use the simplified form are allowed a deduction of ten per cent of the adjusted gross income which includes deductions for charitable purposes. The taxpayer in that bracket may take advantage of the deduction whether or not he actually made any contributions.

Taxpayers in brackets above the adjusted annual gross income of $5,000 report on other forms and may take advantage of a deduction of up to 15 per cent of the adjusted gross income. However, such contributions, if reported, must be substantiated with receipts from the corporations to which such charitable gifts were made, or other proper verification.

A taxpayer in any bracket below $5,000 may elect to use the old form 1040 if he desires. Using that form, he may claim deductions of up to 15 per cent for charitable gifts to incorporated agencies.

Solicitation of cash and pledges begins December 1, 1944, and closes on Sunday, March 4, 1945, the "Day of Compassion."



The Children's Coin Card (front cover)

CRUSADE FOR CHRIST COIN CARD

This card will contain 30 dimes, or $3.00. When it is filled, return it to your church and ask for another card.

MORE than a million boys and girls may join in making an offering as a part of the CRUSADE FOR CHRIST. It is in addition to the usual offerings through the church and church school.

The money will be used to—

1. Provide food, clothing, homes, and medical care where there has been war.
2. Rebuild destroyed homes, churches, schools, and hospitals.
3. Teach people everywhere to work together for a Christian world.
4. Help missionaries in teaching, preaching, and caring for the sick.
5. Help more people in all lands know and love Jesus.

Thy work, O God,
Needs many hands
To help Thee everywhere,
And some there are
Who cannot serve
Unless our gifts we share.

Because we love Thee
And Thy work,
Our offering now we make:
Be pleased to use it
As Thy own,
We ask for Jesus' sake.

—*By Calvin W. Laufer*

Back Cover (space for 30 dimes inside)

How I Expect to Do It

RAISING money from members of a large church for such purposes as the Crusade for Christ is no different from raising money among members of a small church. The totals only look bigger, and a more numerous organization is necessary. In the last analysis, somebody has to give the money and somebody has to see the givers and get the gifts. That applies to small as well as large churches.

As pastor of a large church with several thousand members, I expect to set up my plan in detail and then follow through until the last detail has been attended to. By that time the money will be raised.

First of all, I expect to arrange a lunch or dinner for a small group of my "big givers" and "opinion makers." I mean to do all in my power to get the key people there, so that I can be sure of their cooperation. If a small representative group of leaders can be sold on the idea, I have found, the membership will follow them.

In anticipation of such a meeting I expect to fully inform myself on the objectives of the Crusade and be ready to answer any questions

with facts — and not by saying that "The Bishops have asked us to do this, but I do not know what the reasons are."

I likewise expect to get from all persons present advance pledges, assuring them that those pledges must be generous in order to inspire the other givers and prospective givers. If some pledge is not up to what I hope, I shall, following the meeting, see the individual privately and undertake to persuade him to increase his giving.

My next step is to call the Official Board together. And I expect to make the Crusade the single piece of business presented, and not introduce it merely as one item on a crowded agenda. I will rely on my key people to sell the Official Board on the proposition, asking them to make speeches and offer persuasion.

The detailed responsibility for raising the general subscription will be assigned to the World Service Committee, or Local Church Council, or to some other committee already organized, with the addition and active support of women from the W.S.C.S. Cards will be made up including every possible contributor, and these will be distributed according to some carefully devised plan which will *make someone responsible for each subscription.*

The cause of the Crusade will be presented through every medium of publicity at the disposal of the church — bulletin, parish paper, bulletin board, etc. I plan also to send out three letters to the entire congregation, in which the total program of the Crusade will be explained, the cost of this letter appeal to be paid out of the funds collected.

Use will be made of every piece of free literature offered me by Crusade headquarters. Enough will be ordered to provide for general distribution at Sunday services, prayer meetings, Church School departments, Men's Brotherhood gatherings, meetings of the Youth Fellowship, and others.

A series of Sunday morning sermons will present the cause and discuss the issues raised by the Crusade. These will deal with such subjects as postwar co-operation, orphaned missions, education of Chinese students, evangelization of defense areas, Church School enrollment, tithing, etc. No collections will be taken until the climatic service. In anticipation of such a climactic service, subscriptions will have been secured from any large givers who may not, for some good reason, be expected to be in the service.

At the time of the climactic service I expect to arrange for all persons present to come down to the altar and lay their subscription cards at the foot of a cross, appropriately lighted, decorated or otherwise impressively displayed. I expect to make this service of giving the most spiritually powerful possible. Then, if possible, I will announce the total before the close of the service.

The pledges received will be checked against the list of possible givers, and any not represented will be visited in person during the week following, until I have a report from every card.

By that time, I will expect the fund to be oversubscribed!

The Local Church Council

ACCORDING to the plan set up by the Committee of 200, the Crusade will go forward under the leadership of the Director, Bishop J. Ralph Magee, the Associate Director, Dr. J. Manning Potts, and the leaders and members of the following groups: the Area Council, the Annual Conference Council, the District Council and the Local Church Council.

Since this is a manual for pastors and local church leaders, let us outline the set-up for the last-named group. We are indebted to the Rev. W. Clyde Donald, Superintendent of the Flint (Mich.) District and a member of the Committee of 200, for the following:

In every great enterprise some organization is necessary. So with the Crusade for Christ. No feature of the Crusade organization is more vital than the Local Church Council. The Pastor calls it together, organizes it and leads it. It is a creative body. It is composed of the Pastor, Lay Leader, the President of the Woman's Society of Christian Service, the Church School Superintendent, the Leader of the Methodist Youth Fellowship, Chairmen of the Board of Education, Board of Missions and Church Extension, Committees on Evangelism, Stewardship and New World Order and such members of the Committee of 200 as may be in the local church, and such other persons as may be desired.

This Council is to lead the local church in the achievement of all the goals of the Crusade. It will function at least until the General Conference of 1948.

The pastor is charged with the duty of acquainting the Local Church Council with the aims of the Crusade for Christ. Before the pastor can inspire the Council, *he must be deeply moved by the significance, timeliness and daring of this program of Methodism.* Unless the pastor is enthusiastic and sincerely believes in the Crusade, he cannot bring any enthusiasm to others, nor impart to them any dominant desire to make real that which is now a dream in the minds of the leaders of the church.

The members of the Local Church Council, having been inspired by the pastor, will become channels through whom the contagious enthusiasm and the "will to do" will flow.

The Local Church Council should be a *prayer* group. This Crusade for Christ is not going to get very far without prayer. The words of the poet are as true as ever, "More things are wrought by the power of prayer than this world dreams of." The members of this Council can encourage others to pray and to form prayer bands. New life and spiritual power will be born in Methodism if every local Church Council becomes a praying group.

This Council, with the Official Board, will be responsible for the planning and guiding of all of the phases of the Crusade in the local church. Considerable planning will have to be done. There will be need for much guidance. *How best to present the total program? How can it be carried through to full achievement?*

A further duty of this Council is to give adequate publicity in the local church and community to this Crusade for Christ. Literature bearing on the Crusade is to be distributed to every family in the membership and the constituency. Every individual Methodist and organization of the church should be informed and made enthusiastic about it and be given a chance to participate in the achievement of all goals.

It is recommended that all churches have *mission study classes*. The text to study is *Christ after Chaos* by Bishop Arthur J. Moore. It is packed full of facts that will help greatly in making the Crusade the success it can be.

Each pastor is urged to organize his Local Church Council immediately, if he has not already done so. Let it be done reverently, that there be "glory to God in the highest and on earth, peace among men in whom God is well pleased."

Suggested "Crusade" Reading

These should be ordered from your nearest Methodist Publishing House

A NEW WORLD ORDER

The Postwar Strategy of Religion—Gray (1944)		$2.00 (*Abingdon-Cokesbury*)
The New Order in the Church—Brown (1943)		1.50 (*Abingdon-Cokesbury*)
Date With Destiny—Sockman (1944)		1.50 (*Abingdon-Cokesbury*)
Time for Decision—Welles (1944)		3.00 (*Harper*)
From Victory to Peace—Hutchinson (1944)		1.50 (*Willett-Clark*)
Conditions of Peace—Carr (1943)		2.00 (*Macmillan*)
Problems of Lasting Peace—Gibson and Hoover (1942)		2.00 (*Doubleday-Doran*)
Peace Is the Victory—Freeman (1944)		1.50 (*Harper*)
Preaching in a Revolutionary Age—Oxnam (1944)		2.00 (*Abingdon-Cokesbury*)
Making This Our Last War—Oxnam (1944)		.20 (*Abingdon-Cokesbury*)
Christian Bases of World Order—Wallace, McConnell, et al., (1943)	(Cloth)	2.00 (*Abingdon-Cokesbury*)
	(Paper)	.50 (*Abingdon-Cokesbury*)
Christianity and the Social Order—Temple		.25 (*Penquin Press*)

WORLD RELIEF AND RECONSTRUCTION—AND MISSIONS

When Johnny Comes Marching Home—Wexter (1944)	3.00 (*Houghton-Mifflin*)
Veteran Comes Back—Weller (1944)	2.75 (*Dryden Press*)
Normal Lives for the Disabled—Yost and Gilbert (1944)	2.50 (*Macmillan*)
Christ After Chaos—Moore (1944)	.25 (*Board of Missions*)
Church After the War—McConnell (1944)	.25 (*Board of Missions*)
Philosophy of Christian World Missions—Soper (1943)	2.50 (*Abingdon-Cokesbury*)
West of the Date Line—Hallock (1944)	.50 (*Meth. Educa. Move.*)
Clothing and Shelter for European Relief (1944)	.25 (*Nat'l Plann'g Conf.*)
Gateway to Recovery (1944)	.50 (*Nat'l Plann'g Conf.*)

CHURCH SCHOOL ENROLLMENT AND ATTENDANCE

Evangelism in Christian Education—Ownbey (1944)	.60 (*Abingdon-Cokesbury*)
Where Are the People—Powell (1942)	1.75 (*Abingdon-Cokesbury*)
The Educational Work of the Church—Harner (1939)	1.25 (*Abingdon-Cokesbury*)
Faith of Our Children—Jones (1943)	1.25 (*Abingdon-Cokesbury*)
The Christian Motive and Method in Stewardship—Trimble	.60 (*Abingdon-Cokesbury*)

EVANGELISM—STEWARDSHIP

The Larger Evangelism—Mott (1944)	1.00 (*Abingdon-Cokesbury*)
Evangelism in the Home Church—Blackwood (1942)	1.00 (*Abingdon-Cokesbury*)
Evangelism Today: Message Not Method—Zweimer (1944)	1.50 (*Revell*)
Practice of the Christian Life—Lewis (1943)	1.00 (*Westminister Press*)
On Beginning From Within—Steere (1944)	1.50 (*Harper*)
Revivalism in America—Sweet (1944)	2.00 (*Scribners*)
The Stewardship Life—Crawford (1939)	.50 (*Abingdon-Cokesbury*)
Will a Man Rob God?—Cushman (1937)	.35 (*Abingdon-Cokesbury*)
The Christian Motive and Method in Stewardship—Trimble	.60 (*Abingdon-Cokesbury*)
When Christ Controls—Versteeg (1943)	1.50 (*Abingdon-Cokesbury*)
Christian Stewardship—Morelock	.10 (*Bd. of Lay Activities*)
An Adventure in Stewardship—Thomas	.25 (*Bd. of Lay Activities*)

METHODISM

Methodism Has a Message—Kern (1941)	.50 (*Abingdon-Cokesbury*)
The Long Road to Methodist Union—Moore (1943)	2.00 (*Abingdon-Cokesbury*)
The Methodist Church—Schofield (1941)	.10 (*Bd. of Lay Activities*)
Methodism in American History—Sweet (1933)	3.00 (*Abingdon-Cokesbury*)
John Wesley—McConnell (1939)	3.00 (*Abingdon-Cokesbury*)

And Now . . . D-Day!

THE task is before us. Bathed in prayer and christened in faith, the Crusade for Christ has been launched. Soon, very soon, it will spread to all of Methodism's 41,000 congregations. The reception it shall receive there is largely in the hands of those for whom this book is prepared — the pastors and local church leaders.

In military idiom, "This is it!" No longer need Methodists wonder about their Church's postwar planning — the what, the how, the where of it. *This* is Methodism's postwar program; we shall have no other. Down the whole reach of the Church's positions, at home and abroad, in metropolitan and in rural areas, in small and large congregations, wherever two or three are gathered together under Methodism's banner, this is it. *D-Day has come to the Methodist front!*

Our objectives are clear. The five great spearheads are fundamentally a job of retaking lost ground, of re-establishing the Christian position in the world, of spiritual rehabilitation and human reconstruction. Like Nehemiah, we're summoned to rebuild walls — walls that evil forces have broken down.

Our orders are plain: "Thou shalt build the waste places, thou shalt raise up the foundation of many generations, thou shalt be called the repairer of the breach, the restorer of paths to dwell in."

In the beginning let us be conscious of what this Crusade will do, not in the realization of its objectives alone, but also for the Church in generations to come. Let us realize that a drive such as this cannot but leaven the whole loaf, strengthen the whole fabric, shoot new vigor into the whole of Methodism. Let us expect, as has always been the case with other such efforts, the by-products to be quite as salutary as the main victories. It is quite usual for the spiritual surplus from any such effort to surpass the main dividend. It is in God's unchanging law of the overflow, the brimming cup, the uncontainable blessings.

We need to be conscious too of what the Crusade's success will mean beyond our own communion. We need to remember its inspiriting effect upon the religious world at large. We need to know that we are compassed about by a great cloud of witnesses. Already the vision and daring of the Crusade plan has challenged other denominations to like effort. Others are watching developments, gauging their own chances for Kingdom success by the fruitage of our efforts. If Protestantism's mightiest body succeeds — and we shall! — think of the lift that success will give to the whole world of religion.

We need, moreover, to be fully aware of the opposition that shall arise against us. Not opposition so much from without — God shall

enable us to take care of that, mighty as it is. But opposition from within. In our midst there will be distractions, and detractors. We will have to reckon with those purely "local" souls, well meaning but basically selfish, who will narrowly insist on first underwriting every dollar of local church need before giving a dime to world distress. We will have to battle those stubbornly divided minds who habitually bivouac at impasses because they cannot reach an agreement as to the best means of getting on with the Crusade. Our spirits will have to be treated with a divine repellant against those pourers of cold water, those squirters of skepticism, those casters of wet blankets who harass the path of any man who has seen the beckoning finger of God across wide horizons and pioneer places.

We need, perhaps most of all, to be mindful too of our insufficiency. If we are merely a good and great people with a good and great idea, we shall fail. Our torch must bear a light more burning and brilliant than any we can get from our own plans and proceedings. That light must be set aflame from the very altars of God.

We've been looking around us, at our world and its needs. We've looked ahead and have marked the path our feet must tread. Now shall we look *up?*

We have a great program. The divine commission and compulsion is upon us. Shall we Methodists be able to meet it? We shall — but only in the strength of Him who once laid another great task upon His followers.

Remember that first commissioning? To the little group of those first disciples the Master outlined the crusade ahead. It was a tremendous thing He was asking of them. And the question deep in their hearts was, "Lord, are we able?" His eyes swept over them, searched their very souls, appraised their zeal, their consecration, their willingness to drink His cup, be baptized with His baptism, take up His cross. And He replied in effect: "No, not yet. You need something more. You're not sufficient for this. Tarry ye — tarry until the Spirit has come upon you."

And, commission in hand, they tarried. And the Spirit came. And their hearts, once feeble, were electrified; their minds, once confused, were clear; their vision, once restricted, was broadened — amazingly. And He must have smiled upon them then, delighted in them then. And His next word was: "Ye are able. Now . . . GO!"

And they went. *And how they went!*

They were not eight million. They were only eleven — eleven plus God. But with Him, and for Him, they toppled kingdoms, wrought righteousness, quenched the violence of fire, out of weakness were made strong, waxed valiant in fight, swayed a world toward God, wrought a new world order. With Him, and for Him, they turned a wrong-side-up world upside down.

And so, pray God, may we!

A Prayer for the Crusade

By Charles M. Crowe
Minister, Centenary Church, St. Louis, Mo.

O GOD, our help in ages past and our hope for years to come, let Thy Holy Spirit dwell among us now with abundant power. We humbly acknowledge our own human incapacity for the tasks ahead. We confess in contrition the frailty of our skills, the earthiness of our spirits, the imperfection of our plans, the waywardness of our wills.

Save us from the false assumptions of self-righteousness. Deliver us from the uncertain security of over-confidence. Keep us immune to the lure of shortcuts to easy victories.

Grant that we may meet the haunting need of these terrible days of judgment with such compelling courage and matchless loyalties as shall make Thy people invincible against all barriers of darkness, evil and inertia. Grant that out of this night of despair and travail there shall yet arise a better world and a greater Church.

Keep before us always that this is Christ's Crusade, not ours. We would claim Him as our Leader. We are His servants. This is His business. Hold us to our best. Make us expendable for His sake.

Help us now to translate our dreams into realities, to submit our program to the exacting disciplines of Christian action. Equip us with such divine resources of faith and wisdom that our problems shall be matched with our devotion and our obstacles prove our opportunities. Amen.

(Note—*This prayer was offered September 26, as Bishops, District Superintendents and other Methodist leaders met at St. Louis, Mo., to plan the Crusade for Christ.*)

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CRUSADE FOR CHRIST

CRUSADE FOR CHRIST

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"Arise . . . Methodism!"

CHRIST is the deathless Leader of His Church, and no cause is forlorn with Him at its head. Shall we not then take our appointed way with Him, evading no peril, seeking no discharge, but in confidence follow Him as He goes forth on His redemptive pilgrimage?

Arise, Methodism! The light that falls upon your pathway is not the light of the setting sun. It is the light of the morning. Before you is the gateway to a greater age and a more Christ-like world!

—From Episcopal Address, General Conference, 1944.